

The second

booke of the Garden of
wysdome, wherein are con-
teyned wytty, pleasaunt,
and nette sayenges

of renoumed
personages
collected

by

Rycharde Cauerner

Annib
bilson

bilson

Anno. M. D. XXXIX.

Cum priuilegio ad impri-
mendum solum.

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Richard Cauerner to the gentle
readers.

Confesse my self a debtour
vnto you, gentle readers, in
that I promysed in my for-
mer booke to adde the secod.
Assuredly although I haue marked
that this argument of wytyng is
not ingrate vnto you, aswell for the
varietie of the matier, as for the shar-
penes of the sentencies (for whyche
consideration they were called of the
Grekes Apophthemata, that is to
saye shorte and quicke speakynges)
yet for my sondry occupatioos wher-
wyth I am diuersly interrupted, I
shal not be hable to make my promise
good, namely in such sorte as I may
satisfyre eyther your expectation or
myne owne. Wherefore I muste des-
syre you, not only to pardon myne in-
condite and grosse phrase, on whiche
A. ii. ye

ACHILLES.

ye shall happen to stonible, but also to
wynke at the cōfuse order herin. For
ordre in thys boke I protest I kepe
none, but accordynge to the prouerbe
that fyrst commeth to the hande that
I write. And thus fare you well. and
se ye fauour myne honest edeuours.

THE second boke of the garden
of wysdom conteynyng wytty and
pleasaūt sayenges of renoumed per
sons selecte by Richard Tauerner.

Of Achilles.



Chilles was as
ked of Ajax which
were the greatest
and hardeste la
bours, y euer he
toke vpo hym. He
answered, thos
that he susteined for his frēdes. Tha
Ajax

ACHILLES.

Ulysses asked him whych wer the most
pleasaunt labours, & euer he suffred,
He answered euen those same. Mea-
nyng herby, that a noble and worthy
personage adourned in dede with he-
roical vertues, brenneth with a cer-
taine wonderfull desyre and luste, to
further & comon weale, with whiche
desyre beyng pricked and inwardly
ticklede he valiantly ventureth vpon
most hyghe and ieoperdous matters,
nought regardyng his own priuate
weale, but his countreys vtilitie and
benefite. When with this Enthu-
siasme, wyth this ardet zeale and sto-
make he is thus rapte, doubtles no-
thyng is sweeter, then vpon thinges
most difficile and weightie to enter-
pryse, and to go throughe in, euen as
vnto a musicié nothyng can be more
pleasaunte, then the moste conynge
exercyses of his arte

A.iii. A Cero

ALFONSVS.
Alfonfus kynge of
Aragon.

A Certayne knyght had prodigally wasted all his patrimonie & landes which were very great, and mozeouer had indebted hym self exceedingly moch. His frendes in the court were suters to the kynge for hym, that at leaste hys body myght not be imprisoned for his debtes. Alfonso maketh this aunswere. If he had bestowed thys so great ryches either in the seruice of hys prynce or vpon the commune weale of his countrey, or in relcuyng of his kynns folkes, I could heare your sute. Now sythe he hath spent so great substance vpon hys body, it is mete, that his body suffre for it. Let this be a lesson to all prodigalities chyl dren to plucke backe theyr sete betymcs ere all be wasted, leaste yf they do not, they

ALFONSVS.

they happē to be serued as this wyse gentelman was.

When he herd say that a certaine kynge in Spayne shulde say y^e learninge was not comly for prynces and noble men, he made an exclamation and sayde, thys was neuer no mans boyee bnt an oxe. Assuredly althoughe perchaunce all kynde of letters be not mete for prynces: yet the study of gods lawes, the politickall scienceis, morall letters, and the readyng of Cronicles be so necessary vnto them, that without these, it shall be very harde for them to furmyshe the offices wherunto they be appoynted.

He was accustomed to saye, that wedded persons maye so passe ouer theyr lyues quietly and without complaynynges, yf the husbände become deafe, and the wyfe blinde.

Signifieng

ALFONSVS.

Signifyenge that womankynde is
muche subiecte to the sycknes of ge-
lousie, wherof vndoubtedly sprygeth
greate variatice & playntes. Againe
that the husbände is very sore noyed
and greued with the garrulitie and
vniquiet tongue of the wyfe, whiche
griuaunce he shuld lacke, yf he were
deafe, nether shuld she be vexed with
the suspicion to be made Cokequen,
yf she wanted her eye syghte. But to
thys commoditie may wyle men and
women wythout detrimēt of theyr
boby very well attayne, yf the hus-
bāde wyll not heare that he heareth,
nor the woman see that she seeth.

Thys kynge Alfonse was wonderfull
courteouse and famillier with all that
resorted to his court. Wherfore on a
tyme certayne his speciall frendes
cōsailled him to beware, least his o-
uermuchē familiaritie might breade

him

ALFONSVS.

him cōtempte, & of contempte might
ensue great peryll, and consequently
destruction to his person. He aun-
swereth. It is moze to be feared least
seueritte and roughnes gette vs the
enuie & grudge of our comons, wher-
vpon hangeth a greater peryll of de-
struction, than vpo gentle behauiour.

When one of hys knyghtes was
alway crauing somwhat of hym and
neuertheles forthwith lashed out as
gayn what soeuer he receiued at the
kynges hande: If q the kyng, I
wold continue to giue y such thinges
as thou askest, I shuld soner bryggar
my selfe than make the ryche. For he
that gyueth y, dothe nothyng els but
poure in water into a botoles tubbe.

Demaunded whom of his subiec-
tes he had moste deare vnto him, he
answered, those that feare rather for
me thā me. He meant that those only

A. b.

be

ALFONSVS.

be the hartye frendes whych rather
loue theyr pynce then feare hym.

Demaunded whether he was
more bounde to hys bookes than to
hys weapons or armes, he aunswere
d. Out of my bookes I haue lear-
ned bothe armes and the lawes of
armes, professynge by thys sayenge
that he myghte impute all together
vnto learnyng.

Kynge Alfonse delited muche in
his cognisaunce, whych was a Pile-
cane diggyng her brest with her byll
and launching out her owne bloude
to fede therwyth her yonge To thys
picture he added this inscriptiō. Pro
lege & pro rege, that is to say for the
lawe & for the flocke. Signifyenge
that a prince ought wyth a noble cou-
rage to venture vpon all daungers,
aswel for the defence of his people as
for the auauncement of true religiō.

Of

ATHANASIUS.

Of Athanasius.

Athanasius was an innincible
defédour of þ catholyke trouth,
whom because the most pestilēt
secte of the Arriens coulde not ouer-
come with scriptures & argumentes
they had conspired to laye felonious
crymes to his charge, and so to pnt
hym dooone. Wherfore thozoughe
their maliciouse suggestiōs, they had
so kyndled the emperour Constācius
agaynst this most godly byshop, that
he strayght awarded out hys com-
mission vnto suche as they them sel-
ues desyred, to sytte vpon hym. Two
principall crimes were layde to hys
charge, the one was, that he had ra-
uyshed a woman, the other, that he
had cut of, a deade mans arme to ser-
ue for enchauntment. For the proufe
of the first they had hired a womā, to
giue euidece agaynst hym that he had
rauyshed

ATHANASIUS.

rauiſhed her. For the probation of
the other crime, they had gotten one
Arſenius ſometime Athanaſius le-
tour, whiche for feare of the biſhops
chasteinyng, whom he had offended
was fled away from him. This fu-
gitiue Arſenius the Arrians had had
out of mens ſightes for a good ſpace
to the intente it myghte be the better
beleued that he were deade. Neuer-
theles this Arſenius when he had
learned thoroughly what they had in
hande agayſt his olde maſter, whe-
ther he abhorred theyr detestable co-
ſpiracye, or whether he was deſy-
rouſe by this occaſion to come in fa-
uour agayne wyth his biſhop, pri-
uily by nyght fled his way out of the
ſecrete place where he was hydden,
and arriuyng at Tyre came to Atha-
naſius, vnto whom he opened all the
matter. Here the man as he was
paſſinge

ATHANASIUS.

passinge holy, so also beyng of a right
 sharpe wyt (for as muche as accor-
 dyng to the lordes commaundement
 he had ioynd the simplicitie of the
 doue with the prudence of y serpent);
 gaue Arsenius in commaundement
 to hyde him selfe, tyll tyme he shulde
 be called forth for the purpose. To
 be shorte, the councell is assembled,
 the commission red, the woman ap-
 peareth, the biere of a deade man to
 the terrible sight of all that were pres-
 sent is brought in, a dead mā's arme
 cut of, layd vpon the biere, is shewed
 forth. Mens myndes were stryken
 at the syght herof with indignation
 and hatred. For who wolde haue
 thought that these thinges had bene
 fayned namely of prestes. The wo-
 mā which had her lesson redy taught
 her before, begynneth to tell, how on
 a tyme she harboured Athanasius in
 her

ATHANASIUS.

her house, and that in y^e night season
 when she suspected nothyng les the
 any suche matter, she was by hy
 rauyshed perforce. Athanasius
 brought into make aⁿswere to the
 accusation. Here Athanasius of an
 cedynge pregnante wyf, secretly warn
 ned Timothe his preste to counter
 feyt him and make aⁿswere in hy
 stede to the woman. for he perceiued
 ful well that the woman knewe him
 not so muche as by syght. When she
 had ended her accusation, then thus
 beginneth. Timotheie Sayest thou,
 woman, I had euer carnally to doo
 wyth the and that also by force: yea
 euen thou, q^u the woman, thou I say
 yf thou remembrest in suche a place
 at suche a tyme didest forcybly ra
 uishe me. Some of them were asha
 med sayng y^e womans sklander thus
 so easely detected and auoyded. yet
 neuer

ATHANASIUS.

nevertheles they did not acquitte **A**thanasius neither punished þ woman
for her sklaunder, bycause the selfe
same were her iudges and her accu-
sers They came thā to thother crime
Loo say they this mater is to playne
here ye se þ arme of Arsenius, which
to what purpose it was by the, cutte
of, declare þ Athanasius unto vs.
Here with lyke sharpnes of witte the
prudent byshop asketh thē whether
they euer wel knewe Arsenius. Some
of them make aunswere they knewe
hys face very well. Athanasius de-
syreth leaue to sende for one that he
shulde haue nede of for thys mater.
They graunted hym. To make short
tale, Arsenius is brought forth, and
his face discovered, Loo q þ byshop
here is Arsenius a liue, beholde hys
right arme, beholde his left, hole and
sound, howe yonder arme commeth
cutte

SIGISMUND.

cutte of, declare you. Let thys exem-
ple of thys moste holy lyuer admi-
nistrer vs to fense our selves ayenst the
woly and crastye foxes with colum-
byne prudence, for all hasardes and
chaunces

Sigismund the emperour

The emperour Sigismunde had
in his court many yeres a ser-
uaunt vpon whom he neuer
bestowed any notable benefite for
the seruise he did him. On a tyme
the emperour rode through a water
chaunced his horse to stale, At which
thing his old seruaunt laboghed
said to his companions riding wyth
him before theperour, y theperours
horse had lyke propertie w his may-
ster. The emperour by chaunce hearing
this, asked what he meant, Mary,

the

SIGISMUND.

the seruant, As your horse by hye
dalyng addeth moze water to the ri-
uer where is alrede abundaunce of
water, euen so doth your Maestye.
For to suche as be welthy alrede &
flowe in riches ye adde moze ryches.
Here the perour perceiuyng he was
closely touched of illiberatie, in that
he neuer rewarded his old seruant
with any woorthie benefite answered
in this wise. Assuredly I neuer was-
ted a good wyll to further and aua-
unce my frendes & trustye seruantes,
but ye muste consider that gyftes of
princes happen not alwayes to the
that haue deserued them, but to such
only as the fatall prouidence of god
opportunityeth. And this god wyllinge
shall I evidently declare vnto the, so
sone as, my busyness dispatcheth, I
shall haue gotten any opportunitie
and leiser, I wyll after leiser to his
B. i. Desyre

SIGISMUND.

desyre obteyned, he commaundeth the
boxes of lyke fascion and proporc
to be brought forth, he fylleth the
with aoid, thother with leade of ly
weyght, he byddeth his sayd serua
to chouse whether boxe he wold. The
seruañt peryllyng now this, now the
boxe, stricken wyth greate perplexite
whiche he myght best take, at last
chase that whiche conceyned the leade
whiche whē he opened & sawe y^e leade
thou seeist now, & Theemperour, that
the faulte is not in me y^e thou wast
not amonges other promottd of me
but in thy oune misfortune, Decla
ryng herby very prudently that the
happy successe of thinges only cha
ceth vnto men from god aboue.

This emperour beyng moche
praysse worthy for other thynges,
this one thinge was excellyndgly
be commended, that lyke as his seruañt
loued the knowlege of tongues and

SIGISMUND.

h that of good letters, so he alwayes studied
to auance and promote men that
excelled other in lernyng. For whiche
of lernyng whē he was blamed of certayn
rulers of Germanye which hated
good letters, that he so exalted men
to the love by the for the commendacio
of lernyng: Why, & he, shulde I not
laboure suche as nature wolde haue ex-
celle the rest of mē. The Germanyes
coud attribute very moche to nobilitie
of bloude. But y prudent Emperour
observed that in lerned personages
was a thing of moche more prestarie
and nobles then in stockes. They
haue the walles of their houses por-
trayed with armes, with cognisaunces,
and with the ymages of their aun-
cestours, lerned men haue a mynde
furnyshed and decked with good dis-
ciplines. Wherefore as by nature the
soul is more excellēt the bodye,
B.ij. so

SIGISMUND?

so the ornaments of þe wytte be farre
fayrer then the badges of outward
nobilitie. He that hath nothing els
then the armes and pntages of his
aunccestours, in opinion is noble ra-
ther the in dede. But who so is adorn-
ed and decked wyth vertue from
whens floweth also that bulgare no-
bilitie, hath the true and natlie nobi-
litie. The trouthe of this mater be-
clareth to al the worlde þe moste noble
kyng Henry the eyght, who to the
most royal nobilitie of stocke hath
adorned the veray nobilitie that
to saye renowne of learning, of prou-
dence, of graue iugement mete for
noble & magnificent a pynce. Woulde
god al other noble men of byrth woulde
take exemple of his Maiestie to
quyre vnto them this renowne.

Plotinus.

Plotinus.

PLOTINVS.

Plotinus a philosopher was de-
sired by a certayne peynter na-
med Amelius y he wolde suffre
hym to porture & draw out the forme
and picture of his bodye. The philo-
sopher wolde in no wyse suffre hym
saynge, Is it not ynoughe for men
to carpe about with them these yma-
ges (poyniting to theyr bodyes) but
they muste also leaue behynde them
to theyr offspringe and posteritie the
ymages of theyr ymages to be looked
and gased vpon. Thys panyin philo-
sopher iuged with Pythagoras, that
mans bodye is but a sheathe or case
as it were of the mynd, whiche after
a maner it expresseth & resembleth,
and that he seeth y leaste part of mā,
whiche seeth and marketh nothinge
els but the bodye. Assuredly thoughe
pictures, as well of the lyving as of
the deade do oftentymes sturre and
B. iij. moue

PLOTINVS.

moue the dulle mynde of man, yet
 can not be denyed, but that pictures
 or ymagis of the bodye wythout re-
 cordes and monimētes of the mynde
 to put men in remembraunce of the
 noble vertues of suche as be repre-
 sented by þ ymages, be moch more hurt-
 full, thē pfitable. ymagies of saintes
 be laye mē's bokes I graunt, so the
 laye men be taught and instructed
 what greate feyth in Christ, what ex-
 ample of good liuyng, what patience
 what bearing of Christes crosse, they
 had, that be resembled by those ym-
 ges, whyle they were conuersant
 here in erthe,

Cyrus the elder.

Cyrus kyng of Persia was wont
 to saye þ no man ought to take
 vpon him to rule other, oules
 were

CYRVS.

were better, thā those whom he toke
 vpon him to gouerne. Meanyng. þ
 this is the principal office & function
 of a prince, to forsee for others, and to
 counsel for the publike profittes and
 comodities, but thys can not be done,
 vntill he surmount & excelle the rest
 of men in wisdom. in vigilancie, in
 honestie, holynes of mynd, in godli-
 nes. Now it is not the byrth of man
 that bridgeth thys to passe, but ryght
 institucio, good letters, experience of
 thynges.

Whe the Persians, bicause theyr
 countreie was hilly and rowgh, coue-
 ned to chaunge it wyth a champion
 & more gentle soyle, theyr kyng wold
 not suffre them, sayng, that euen as
 graftes & sedes be, so be the maners
 of men chaunged accordyng to the na-
 ture of the countrey, Meanyng hereby
 that he wolde haue hard men, peyn-
 B. iiii. full

CYRVS.

full and suche as shulde be yeuē to labour. For a delicate and fertile region gendreth delicate and slowthful perfonnes.

Cyrus absteyned hys eyes frō beholding of the fayre ladye Panthea, And when Araspus sayde vnto him, that the woman was of an excellent beuty, and worthy for the eye syght of a prince, the kyng answered, Eue for this selfe cause. Araspus wought the rather to absteyne from looking vpon her, For yf now I obeyng thy counsaile shulde resorte vnto her whyle I am as yet at leysier, perchance she mought so persuaade me that I shuld repaire often vnto her yea eue when I shuld haue no leysier, and so be fayne to sette styll by her syde, my seriouse busynes and affaires neglected. Featly he shyfted aboey the argument that semed lasciuiously to entise

entise a king or ruler to loue a beuoty
full woman, from louyng suche. Let
Christiane magistrates and rulers
take here an holsom document and
lesson of a panyrn prynce, sensualitie
set a part, earnestly to remeinbre their
function and office wherunto they be
called of thalmyghtie, and vnto whō
for the same they shall rendze iust ac-
countes, be they now neuer so hault
and careles.

Artaxerxes.

Artaxerxes king of Persia surna-
med y myndful when a certain
pore man presented hym with a
verye greate apple, he receiued it ex-
ceedynge thankfully and sayde, Now
in feithe this felowe semeth to me to
be such a person that yf a man wolde
comynytte a citey to hys keepynge he
B.v. coude

ARTOXERXES.

coude make it of a lytle a greate one.

At an other tyme a certayne other
vplandyſhe man perceiuyng that di-
uerſe men bzought diuerſe preſentces
vnto the kyng, & hauyng none other
thyng to preſent hym wyth, he toke
out of þ next ryuer bothe his handes
full of water & wyth a cherefull coun-
tenaunce offered it vnto the kyng.
The kyng herwith deyled, comaunde
d a potte of gold to be gyuen hym,
and rewarded hym further moze w
a greate ſumme of money. Let oth er
nacions wonder at this Artoxerxes.
Engliſhe mē which haue king Henry
theight to theyꝝ Soueraigne lorde
thinke this but a tryfle to his incom-
parable humanitie.

When Alcides Japſon had ray-
led all at large very deſpitefully vpo
the kyng wyth vnſyttynge and oppro-
briouſe wordes, þ king thus farforth
reuenged

ARTOXERXES.

reueneged him, he pronounced by the Capitayne of hys gard, That it was lefull for Japlon to speake vpon the kyng what he wolde, but agayne it was lefull for the kyng vpon Japlon bothe to speake and to do what he wolde. Cruely we are very straitly charged by gods comādemēt in no wise to rayle nor gest vpo ou rulers, forasmuche as they represent vnto vs the parson euen of god him self. yea & he adourneth them wyth the honorable title of his own name callinge them Goddes.

Whe Artoxerxes beyng on a tyme put to flyghte, all hys prouision of vittayles taken awey, was fayne to eate dye sygges & barley breade, & Lord, if he, from how great pleasure haue I hytherto been kepte backe: Here I kyng proued it true that Socrates the wytty philosopher was wone

ARTOXERXES.

fame

wont to saye. Optimum condimentum, fames, that is to saye. hunger is the best sauce. Assuredly nothing better saoureth meates & drynkes, thā hunger and thirst. Besides that it is bothe moste holson to the bodye and most profitable to the soule. For surfette and dyonkenes not only cast the bodye in to sundry maladies and sickenneses, but also distempere the mynd, make man no man but worse then a brute beast, and (that is worst of all) byng gods most terrible curse and displeasure vpon him.

The same Artoxerxes beyng on a tyme very sore pressed wyth thirst & in maner lost for lacke of drynke, Deribarzenes his chamberlayne seking about for drynk and not fyndyng any other, brought at last frō a shepherd a greaspe botel of water not all of the clearest. Thys water when the kyng had

ORONTES.

had dronke quyte and cleane bp, be-
 ynge asked whether that drynke ly-
 ked hym well, he called god to wyt-
 nesse, & he neuer drancke wyne moze
 pleasaunt, then was this water, noz
 neuer water, were it neuer so pure,
 moze swete then this semed. And af-
 terwarde the kynge espyenge the
 sheparde in his courte, whiche hadde
 gyuen hym this water, made hym of
 a poze sheparde a ryche gentylman.
 Such a thynge it is to gyue a bene-
 fyte in tyme.

Orontes.

ORontes sonne in lawe to kynge
 Artaxerxes, when the kynge
 was greuously displeased and
 angry agaynst hym, he was not only
 bitterly reiected and thrust out of the
 court, but also condemned. Whiche
 exce

O R O N T E S.

exceedyng unkyndnes dyd not a litle
 bere hym. At laste consyderynge the
 mutabilitie and vnstablenes of mē
 thynges in the worlde vttered these
 wordes to such as stode about hym.
 O frendes take hede of the bykyl-
 nes and slipperry chaūge of fortune,
 truste not the flatterye of the worlde,
 namely of the courte. For lyke as the
 fngers of auditours when they call
 accōptes can lay otherwhyles an in-
 fynite nombze, and otherwhyles a-
 gayn but one, euen so the frendes of
 kynges now can do all, and now no-
 thyng. Here ye shall note that in
 old tyme they made theyr accomptes
 with their fngers, as now with cou-
 ters.

¶ Duke Memnon.

What tyme the balpaut capitayn
 Memnon held warres agaynst
 the great Alexander on the be-
 halfe

MEMNON

halfe of Darius kynge of Persia, it
 chaüced that a certayne hyzed sowl-
 diour in the armie of Memnō made
 very moche raplynge vpon kynge
 Alexander. Memnon hearyng hym,
 layd him on the pate with his speare
 and thus rebuketh hym. I geue the
 wages, sy? knaue, & meate & drynke
 to fyghte with Alexander and not to
 raple vpon hym. Let Chyysten men
 at lest wape take example herby, to
 leaue they? fowle and detestable
 raplynge farre vnworthye for such
 as professe Chyistes doctryne that
 forbiddeth vs to calle oure brother
 but sole. Some we call pharisees,
 we beknaue, we despe as naughtie
 papistes w other lyke opprobriouse
 wordes, vnmete for Chyysten mens
 eares, but as for to fyght agaynste
 them, and to confounde them with
 pure doctrine and good luyng, that
 we

THE EGYPTIANS

We woll not. Agayne other some, be
beheretike, we call Lutheranes, and
all that naught is, but to shew them
charitably where they erre, & right
to instructe them, we woll not.

The Egyptians.

The kynges of Egypte, accor
dyng to the custome of theyr
countrey were wont to take
othe of suche as were made iudges,
that althoughe the kyng hym self
commaunde them to iudge any thing
that shulde be agaynst ryght and e
quytie, they shulde not iudge it. So
greatly they thought it expedient for
the comon wealthe, that the people
shuld haue iuste iuges. But how
can that people haue iuste and incor
rupte iuges, where (as is reported)
pynce selleth the office and power of
iudgyn

OF CAMBYSES.

begging for a greate some of money.
In England thanked be god, in the
ages of the lawe there is as litle cor-
ruption as in any other Region. And
if any default in this behalfe be, it is
not in inferiour courtes, where the
iudges be appointed not by þe kynges
delectye, but by othets, amonges
whom if any corruption were found
it wold be the for þe terrible example
other they myght be serued as a
warninge of whom I shall not be
make relation.

Of Cambyfes

Cambyfes kyng of Persia was
otherwyse a very wicked and
cruelle tyraunc. yet there is no
spyce of so desperate an hope, of so
notie a lyf but that at the lest wey
Cambyfes doth some honest acte.

C. i. For

OF CAMBYSES;

For gods propertie is, to garnyshe
and exornate y^e office of y^e magistrat
and Rulers, and he causeth, that for
the conseruation of ciuill gouernance
in the common weale, sometyme ex
cellente and profitable workes be ne
cessary done of them that beare rule.
But to my purpose, Cambyses in
hystories is commended for this o
facte, for whiche, no doubt he deser
ueth prayse. In the fourmer part
Asia he had a deputie named Si
sammes, now he was credibly informed
that this Sisammes, corrupted with
bribes & rewardes, had falsly iuge
d agaynst the lawes and agaynst go
d ryght and conscience. The matter
examined and founde true, forwyt
h commaunded he shuld be put to deat
h and y^e the skynne of hys bodye sh
be plucked of, and layde ouer the
gement seate, where he gaue the fol
lowing

O.F. CAMBYSES

gement, and in hys royaume he dyd
Orane the sayde iuges come to
succeede hys father in offyce admo-
nished by contēplacion of his fathers
thyngs, that he shuld succede him al-
so in lyke kind of punishment, yf he
followed his father steppes. This ex-
ample monetheth them that beare
offyce and rule to remedye, that god
suffreth not iniustice pursuenged.
But forasmuche as I have entred
speake of Cambyses, which other-
wise as I have sayde, dyed a very
unlawfull and wycked life: I thinke
it were good to repete certayne his no-
rall crimes and his ende, to chyn-
ge all rulers, whatsoeuer they be,
to take example at hym, to feare
god, to conserve the common weale,
to requyte iustice and iugement, to use
his subiectes as men and not as
beestes. This Cambyses beganne to
C.ij. reigne,

OF CAMBYSES.

reigne, after that Cyrus his father
 had made his viage against the Scythians.
 And albeit at the begynnyng
 he subdued & conquered Egypt,
 anon he forgotte al goodnes and be-
 gendred quyte and cleane from the
 renowned vertues of hys father.
 Wherefore when Hieraspes one
 hys chosen Counsaillours aduerted
 hym very freely and sayde vnto him
 that the Persians praised hym be-
 moche, but thys one thing displeased
 them, that he was so subiecte to the
 vice of drunkennes, anon he comma-
 nded the chiefe estates & lordes of the
 kyngdome to be called together, and asked
 of the, whether in any thyng he was
 worthe to be reprehended. These
 espyeng how plausible a thing
 that was, answered, no, but yf in vertue
 and prowesse, he also excelleth his
 father Cyrus, forasmuche as vnto him

empry

OF CAMBYSES.

empyre and dominion he had gotten
by wey of conqueste the kyndome of
Egypt. But contrary wyle Cressus a
worthy lord, vnto whose cure and go-
uernaunce Cyrus had comitted hys
son Cambyses to be instytute and
brought vp in honestie & vertue, by
cause he wolde merely as moche as
myght be borne, abate the kynges
wyde, answered, & sayde, that Cam-
byses myght not be yet compared to
his father Cyrus, forasmoeche as
there is not yet begotten suche a son
to him, as Cyrus lefte Cambyses.
By this thing then, as feately spoken,
pleased the kyng wel ynough. But
the Counsaile parted, whē none of
whodes had blamed any thing in him,
he commaunded Mexaspes to be called
vnto him, and badde him bring vnto
him his yonger son. For he wolde de-
clare, how well he coulde seme soþe
C. iij. sum

O F C A M B Y S E S .

euen when he had most of al drunken
 for he sayd he wold euē being dronke
 wyth hys bowe, shote at Pterasp
 sone, and yf he might stryke throug
 wyth hys arrowe hys hart, than
 myght be iuged, that in the mydd
 of his cuppes he wanteth not y^e bl
 counsaile, and iugement of reason.
 If not, y^e he were worthy to be call
 a dronkerd. To be shott, when Cam
 byses had thoroughly washed hys
 braynes wyth wyne, he shotte at th
 chylde as at an appointed marke, and
 strykyng hym throug the hart, he
 commaunded it shulde be cutte out.
 he shewed it to y^e father Pterasp
 saynge, that the chyldes harte wa
 wel hit, wherfore he mought este
 full wel herby y^e he was no dronkerd.
 So barbarouse, so sauage, and so ty
 rannicall maners, doth drunkenne
 bynge vpon the myndes of men, a
 though

OF CAMBYSES.

though they were before rightly instructed and brought vp, lyke as it is no doubt, but that kyng Cambyles was at the begynnyng in hys youthe brought vp in most honest maners. And albeit the Drunkerd is not ignorant of the feate of shotyng, yet in the meane season hecā not vse the ryght counsayles of reaso, but lacketh those vertues whiche he want to incite me into gentle sobriete and to the studye of honest renoume, Such maner ex-mples must be propounded vnto yong men, which for the most part be geue to the foule vice of ebrietie, for what ende folowed of these maners, a lytell here after shal be declared. He murdered also his owne brother Smerdis, whom he pituilly caused to be put to deathe, lest he myght at any tyme be kyng, Furthermore he toke to wyfe hys owne sister germayne, whereas

C. iiii. nature

OF CAMBYSES.

nature abhorreth from suche kynd of
coniunction. Now it befelle so, that
whē kyng Cambyses satte at a feaste
wyth his suster the queene, for theyr
sport and pleasure he set a yong lyon
and a very eger dogge together by
the eares, so when the lyon in strēgth
and fyerceenes had preuayled, ano-
ther dogge no les fierce, brastīng his
bandes wherwyth he was bounde did
helpe y dogge his brother and bayn-
quyshed the lyon. The kyng was
excedyngly delyted wyth thys syght
for the feithfulnes of y dogges betwix
themselues. But by the same fact
the queene beyng moued begāne very
largely to poure out teares and to
water her tender cheeks; The kyng
toke this her wepyng very heuylly,
and demaunded of her the cause
of her sorowe, she answered in thys
wyse. Certes my deere husband and
brother

OF CAMBYSES.

brother euē so great a fidelitie might
haue chaficed vnto vs of our brother
as we se here betwene these two dog-
ges ꝑ be of all one lytter. The kyng
greuously takyng this aunswere, com-
maunded, he shuld forthwith be take
out of his sight & put to deathe. But
suche maners coulde not long haue
successe, for god speaketh in ꝑ scrip-
ture. Blowdy men and wylke shall
not fynishe half theyr dayes vpon
the erthe.

So herfoze not long after, with a gre-
uous vengeance, god plagued him.
For as he was commynge out of E-
gypte in to Persia, when he shulde
mouont on horsbacke, his swerde felle
out of the skaberd and soze woun-
ded him in suche wyse that he dyed of it.
This exemple testifyeth, ꝑ god woll
not longe suffer tyrantes to reigne.
for not longe after ꝑ deathe of Cyrus
about

DARIUS.

about the space of one yere lyued
Cambyses, neither lefte he any heire
of hys kyngdome.

Of Darius kyng of the Persians

After the death of Cābyles, the
chief lordes assembled togpyther
and began to consulte, whome
they myght beste make kyng. Se-
uen were appointed to deliberat vpo
this most weyghtye matter. Firste,
stode by Oranes, and counsayled, that
no mo kynges shulde be chosen, but
that by leage and sure confederacie
made betwene them, all the lordes
myght rule alyke, so shuld libertie be
maynteyned and kept one euery syde
and euery man at libertie, for before,
it was wel proued by examples that
wher one man is lord of so many,
and

D A R I V S.

and so great thynges, he may easly
be to proude and hatwre, and sone
growe out of kynde and degendre
vnto tyzannye, euen as now of late
it was seen of Cambyses.

After hym stode by Megabyfus,
whiche disallowynge this counsaile
of Otanes, aspymed, that suche li-
bertie was moche more hurtfull and
pestiferous to the comon weale, then
tyzannye shuld be. For noble men &
cities yf they lacke a lorde and hedde
they can not but abuse this libertie
vnto priuate affection and lust. But
to thentent no suche thyng shulde
ensue, his counsaile and aduise was,
not to chose some one kyng, but to
constitute certayne noble men, with
whom mighte alwayes remayne the
tytle, prerogatyue, and ryght of the
Imperiall power.

The sentences of these bothe, the
thynde

DARIUS.

thyrð lord named Darius refelling,
 couſayled to chouse one kyng. For
 albeit in this kynde of gouernaunce
 lyke as in al other humane thynges,
 many and greate incōmodies maye
 chaunce, yet no rule, no gouernaūce
 is so stable, so sure, as is a Monar-
 chie, that is to saye, yf one ruleth in
 whose handes is put the charge of
 the hole kyngdom. For albeit these
 thye counsayles be all bothe honeste
 and good, yet yf they be compared to
 gyther, sure it is, that nothyng can
 be founde eyther sayet or moze pro-
 fytable then the gouernaunce of one
 person called a Monarchie, for as
 moche as it most resembleth the di-
 uine and heuenly kyngdome of god.
 Furthermoze it can not be, that con-
 corde can longe be kepte amonges
 free pñces & citiēs, or there where
 to the administration of a moſte am-
 ple

DARIUS

ple and mighty empyre, be a sorte of
lordes elected in lieu of one kyng,
and that bycause of the diuersitie of
most graue and weyghtye affaires,
whiche euer amonge in so large a do-
minion shulde chaunce, vpon which
the princes shulde not euer agree w-
in the selves. Besydes all this, there
shulde not want also amonges these
selfe pynces an inordinat studie and
desyre of dignitie & dominion aboue
the reste, ouer whom some one wolde
laboure to haue power as ouer his
subiectes or inferiours. These were
in effecte the causes, whiche Darius
brought forth for the proue of his
purpose, vnto which the other foure
princes subscribed, and so at laste it
was determynd after the old vsage
to chouse a kyng. But least any dis-
sentio myght arys betwene the prin-
ces, they thought it best, to committe
the

D A R I U S

the lotte of the election vnto god. It was agreed vpon, that vpon a moynynge very erly the princes on horsebacke shulde mete togyther at a certayne place, & that whose horse fyrst neyghed, he shulde be proclaymed kynge. The princes retourned euery one to his home. Darius shewed the counsaile and determination of the princes vnto the Stuard of his howse, who forthwith toke the matter vpon hym, to bringe his lordes purpose to good passe. Wherfore the euenyng befoze the daye appoynted, he bryngeth his lordes horse and a mare vnto the place appoynted, and there comytted the horse and mare togyther, to the intent that the nexte moynynge y^e place knowen, the horse myghte for desyre of the mare which then shulde be absent, neygher accor- dyng to his propriete.

The

D A R I U S

The morninge ensuyng accor-
dyng to thappoyntmēt, at the howse
prescribed the sayd pynces marche
forward on horsebacke vnto the sayd
place. They were not soner there, but
loo forthwith Darius horse begyn-
neth to neyge, and that they shulde
not doubt, but it was the diuine pro-
vidence of god to haue Darius to
theyr kyng, incontinent in an open
and clere wether without any maner
tempest, it both lyghtened and thon-
dered whyle the horse neyghed. By
and by the other pynces leapyng of
from their horses exhibited vnto Da-
rius kyngly honours, and saluted
hym kyng. Thus by this occasion
was Darius auanced to the kyng-
dome and empyre of the Persians,
whiche he afterwarde with hyghe
prapse administrated.

Kyng Darius was wont in prayse
of

D A R I U S

of hym selfe to saye, that by warres
 & aduersities, he was made the wy-
 ser and moze prudent. Certeynly
 though this be comonly true, for expe-
 riēce is mother of prudence, yet such
 prudence and wysdom cost the common
 weale moch. warres for defence of
 countrey be necessary & moch to be pre-
 ferred afore cowardly peare & quiete.
 And agayne I graunte suche trou-
 bles and stormes do engendze wys-
 dome & experience of thynges. But
 doubtles, out of the case of necessity
 farre better it were and also moch
 moze godly, to fetche wysdom out of
 wyse mens bookes, then to gather
 wretched prudence with experimen-
 tes and suche hasardes as putte the
 hole countrey in daunger.

The same Darius when he had
 layde a tribute vpon his subiectes,
 he sent sodeynly for his collectours,
 and

DARIVS

and asked them whether the tribute
whiche he had assessef seemed to grea
mouise and ouer chargeable to the co
mons. When they answered that it
seemed meane and indifferent, he co
maunded they shulde demaunde but
the half of p which was assessef. The
prudent kyng in dede intended at the
beginnyng to haue had nomore. But
yf he shuld haue taked the forth wyth
out no more, he perceyued they shulde
not haue been so wel willing to haue
payde it, as they were now, when he
assefed them at the double and after
released them of the one halfe.

When he had cutte a very greate
sone granate, and one asked hym, of
what thing he wolde wyshe to haue
to greate a nobre as there were grai
nes of kernetles, he answered, of
soppres. This soppres was the sonne
of Megabyles which was one of the

D. i. said

D A R I U S .

said seuen princes a very good man
 and a right trusty and assured freend
 to Darius. Signifyeng by this, that
 to a king nothyng ought to be deare
 nor more precious, then good & fayth
 full freendes. This zopyre dyd cutte
 of his owne nose & eares, & so, not be-
 ynge a known whom he was, fledde
 away like a fugitiue person, vnto the
 Babiloniās, which at y^e tyme were in
 mortal warre wth king Darius, sayng
 that he was most cruelly handled of
 Darius. The Babiloniās beleuyng
 him, & persuaded by his colorable woo-
 des, that his tale was true, espyeng
 him a very wise & hardie man, made
 him one of their chief capitaynes. He
 sekynge his occasion deliuered vp the
 hole citie vnto Darius. After which
 feate, Darius was accostomed often
 times to say, that he had rather haue
 one zopyre hole & sownd, then to con-
 quere an hundred Babylones, Ba-

SEMIRAMIS.

don' at that tyme was a citie moſte
pythynge and ſlowynge full of all ry-
nelle, yet preferred he one freend, as
ye an hundred Babylones.

Semiramis.

Semiramis quene of y Cariās
whiche is cronickled to haue
buylded Babylon, caused to be
writen vpon her tombe thys saynge.
What kynge ſo euer ſhall haue neede
of money, let him open my graue &
take ſo moche, as he woll deſyre. Da-
uid after he had wonne the citie, ge-
uyng credite to the title, with moche
do at laſt remouynge abwey the great
ſtone, wherwith the graue was co-
uered, money he founde none at all, but
on the other ſyde of y ſtone, he founde
this inſcription, Oules thou haddeſt
been an euill man & with money vni-
uerſall, thou woldeſt neuer haue
moued the graues of the dead.

D. II. Ferris

XERXES.

Xerxes.

BEthwen Xerxes y son of Darius
and Arimenes his elder brother
but bozne afore Darius was
chosen kyng was greate striefe, he
shuld be kyng. So when Xerxes by
knowlege, that his brother was co
myng fro the countrey of the Be
trians, he sent vnto him riche pre
sentes and to them that bare the
he gaue in comaundement that they
shuld say in hys name thus vnto his
brother. Wyht these rewardes thy
brother xerxes at this tyme honore
the, but yf he may be ones pclaim
king, thou shalt be w him the chief
of al other. Arimenes assuaged w
this exceding humanitie, lest his con
tention, and his brother now procla
med kyng, forthwith he saluted and
honored

XERXES.

honored hym as kyng and moreouer
sette the crowne vpon his hedde,
gave xerxes the kyng for hys parte
gave hym the nexte place vnto hym.
He shal rede a lyke thing of Jacob and
sau in the booke of Genesis.

This kyng soze agreued with the
Babyloniens, bycause they trayto-
rously shrok from him, & renoumed
him for theire lord: after he ones had
bought them vnder agayne, he for-
bade them to beare any more weapes,
but commaunded they shuld syng at
the lute and shalmes, kepe harlottes,
saunt tanernes & alehouses and vse
wyde and long garmetes, to thinsent
that beyng made effeminate & molli-
fied with pleasures, they mought
the more stude to fall awy from theyr
duty. By this prouet facte of a panthe
and beche prince we be taught what
is the successe of delicate and volup-

D.iii. tuouse

XERXES,

trouafe liuyng.

When he sawe all Hellesponte, full
shyppes, and all the see-costes and
playnes of Abydon, fylled with men,
he hosted hymselfe to be blessed and
fortunate, y he had so greate power
at hys commaundement, and and
he wepte a good pace. Artabanus
kinges vncle wonder yng at so sodeyn
a chaunge, asked the cause.

Then Xerxes the kyng thus aunswereth.

Oh vncle a right depe thought en-
treth my mynd, how short manys li-
fe is, sicke of so passing greate a mul-
tude of men that I nowe see, whiche
hundred yeaeres not one shalbe left
lyue. Undoubtedly yf mā wolde thus
considre y shortnes of his tyme, and
in what state god hath set him here
in erthe, he wolde not runne so he-
longe to all kyndes of mischyses.

Thy

XERXES.

Thys Xerxes what tyme he purposed to gyue batell to Grece, called to gyther all the princes of Asia & thus sayd vnto the. Lest I mought seme to enterpryse this thing of my own priuate counsaill, I haue gathered you to gyther, but I woll ye remembre that ye must obey me rather, then counsaill me. Thys oratiō of Xerxes is not here recounted, to thintent it shuld be folowed. For without doubt it is tyrannicall, and that two maner wayes, fyrst bycause he abused the assembleie of his lordes for a colour, to cast a myst befoze mens eyes, making them beleue that al he dyd was doon by thaduise and counsaill of his lordes, second, that he wolde venture vpon a matter so daungerouse to the hole people beyng inforced rather of dys owne sensuall lust, then induced by sage and wyse counsaill.

D. iiii. When

XERXES.

When this kyng was bered and almost put to the woyle but of .iii. hundred Lacedemonians where as he himselfe had with him a very great multitude of souldiours: He confessed himselfe deceiued in this, that he took with him many mē, but fewe souldiours. He perceiued well y^e it forcerh not so moche how many there be, as howe well assayed pyked and tryed men there be.

When the espyes of the Greakes were taken in his hoste, he wolde do the no maner harme at al, but moreouer bad them marke and viewe diligently his hole armye which thing when they had doon he licenced them to departe without hurt of any pson. An example of a singular confidence and affiaunce in him selfe and in his power.

Artoterges

ARTOXERXES.

Artotexres wyth the
longe hand.

),', (

Artotexres þ son of xerxes turne
med with the long had bycause
his one hand was longer then
thother, was wont to say þ it is more
kynglyke to put to, thā to take away.
Regalius est addere quam adimere.
Meanynge that it is more worthy for
a prince & ruler of the people, to aug-
ment the honour and riches of suche
as he hath rule ouer, rather then to
diminish the same.

When Satibarzenes his cham-
berlayne begged a thing of him, whi-
che was skarse lawfull, and the kyng
perceiued that he was prouoked vnto
it by one that promised him. xxx. thou-
sande cogynes of that countrey money
for thobtepyning of the sute, the king
coms

comaunderd his treasauroure to bring
him thyrtye thousande coyneſ called
Darikes, which ſo ſone as they were
brought him, he gaue the al to Sati-
barzanes, ſayng. Holde here o Sati-
barzanes. For while I giue the this,
I ſhall not be the pozer, but I ſhulde
be the worſer and the vnrightuouſer
man if I ſhulde haue graunted, the
thinge that thou demandedſt. The
moſt noble and excellent king, had de-
uiſed, howe he mighte, neither make
ſadde hys freende, nor deſlecte from
right and equitye.

Cyrus the yonger.

Cyrus the yonger, what tyme he
ſhuld pitche his ſeld ayenſt hys
enemyes, his freend Clearchus
counſailed hym to kepe himſelfe be-
hynde the Macedonians, and not to
caſt himſelfe in to the daunger of the
warres, What ſayeſt þ Clearchus

CRESVS.

to the king: Dost thou counsaile me,
that where as I couette a kyngdom,
I shulde shewe my self vnworthy for
a kyngdome? Of Cresus.

In the time of Cyrus the greate,
whiche was the first monarche
of the Persians, of whō we haue
hertofore sumwhat spoken, raigned
the riche Cresus ouer the Lydians,
and in y first part of Asia he warred
ayenst king Cyrus, but Cyrus bayn
quished him, conquered his land, and
toke hym prisoner. Nowe, when
Cresus saw the souldiours of Cyrus
spoyling, byennynge, and makynge
haucke of all that was in the cite
which they hadde takē, he asked Cy-
rus what they dide. When Cyrus
answered, mary they destroye thy
cite, and spoyle thy goodes: No no,
o Cresus, Nothyng here is nowe
myne, it is thyne that they destroye,
These

CRESVS.

These wordes wyttly spoken moued Cyrys to calle backe his sorowfull diours from spoyle.

But when by the comaundement of kyng Cyrys he shulde be burnt, euen when he shulde now goo to the fyer, he cryed out with a very lamentable and weepynge voyce, O Solon, Solon. Kyng Cyrys wonderynge what these wordes shulde meane, had one of his seruantes aske hym, for what cause with so greate sorow, he cryed thus & named Solon. Then Cresus drawynge a great sighe euen from the botome of his hart, answered in this wyse. Solon, sumtyme amonges the Athenians was a very wyse man, vnto whom I ones when he was with me did shewe and exhibite moche kyndnes and worshyp, I shewed hym all my power & treasures, which doon I asked him whether

ther

CRESVS.

ther he thought that euer any aduers
 sitie or misfortune coulde happē vnto
 me, furnyshed and fensed with suche
 power and riches ayeust all chaunces
 of fortune, or force of enemyes. But
 to this, answered Solon, rebukynge
 me for my securitie and careles mind
 & sayd, No man in the world o kyng
 Cresus is so happy and fortunate in
 this liue, y he can be called throughe
 in euery parte blessed, afore he dye,
 neither is there any mā I assure y, he
 be neuer so mighty, but some aduers
 sitie may come vpon hym and ouer
 throwe him or he be aware. But at
 that tyme trustyng alas rechelesly vpon
 my happye lucke and successe of
 thinges I despised his wordes, ney
 ther coulde I feare thys so excedyng
 a falle, as now I fynde, wherfore
 bycause now first I vnderstode the
 sentence of Solon, therfore now afore
 my

CRESVS.

my death I named hym, And I do
 wylle all me in prosperitie not to be
 vnmindful of misfortunes and cala-
 mities that maye chaunce, lest they
 becom ouer hawltie by reaso of their
 present felicitie, & greedy to attempte
 thinges headly by occasion maye
 be their vtter cofusion. These thinges
 when Cyrus the king herd, he was not
 a litle touched wth pytie and clemencie
 towarde Cresus, & sayed, he wolde
 not hereafter shew himselfe to hard vpon
 Cresus, whiche was sometyme
 a ryght mightie king, for he remem-
 bryeth that he himselfe also is a man,
 and that it mought chaunce him to
 haue nede of other mens ayde and
 mercye. After that, he commaunded
 also Cresus to be brought vnto hym
 whome he enterteyned lyke a noble
 prynce and vled hys aduise and coun-
 saile in al his affayres & proceedinges.

Thys

GELO:

impossible, himselfe toke in his owne
 hande rod by rod and so easely brake
 them all; admonishynge his sonnes
 with these wordes, If ye shall con-
 tinue together in loue and con corde,
 so shall ye remayne strong and inuiri-
 ble, but contrary wyse if ye disseuer
 your selves by debate and sedition, so
 shall you be weake and easye to be
 paynquested.

Gelo

Gelo kyng of Sicile at a certain
 banquet when accordinge to the
 guse of the countrey the lute
 was caried about and al the rest did
 sing at the lute in ordre, for that was
 amonges the Grekes couēd a thing
 of greate commendacion & honestie,
 when it cam to the kynges course to
 playe vpon the lute, he commaunded
 his horse to be brought in to the ban-
 quettynge house and forthwith easely
 and lightly lepte vpon hym.

C.ii.

Signi

G E L O .

Signifyeng by this his doyng that chivalrye is moche moze princely mete for a kynge then to syng at the lute, albeit in very dede lutyng is an honest pastime and mete for gentylmen, so that it be moderately vsed and be no impediment to the exercises of chivalrye.

This kynge on a tyme exacted money of his comons, whome when he perceyued in a hurly burly for the same, and redy to make an insurrection, he thus sodaynly appeased, he sente them worde that he wolde borrow the money that he requyred of them, for he wolde restore it them agayne within a certayne tyme. Then they wplyngly gaue theyr money. By this gentle sufferaunce and pollicie he brought about, that he wanted not money necessarie to his warres, and neuertheles had his comons

hate

GELO.

hartes fast vnto hym. which thynge
 brought to passe, & he anone had the
 victorie ouer his ennemyes, where
 as peradventure yf in that sodeyne
 cumulte and roze, he had continued
 to exacte of his obstinate comons vn-
 expediently the thynge that had ben
 neuerthelessful, he myght haue chaū-
 ged soner in that rage and fury of
 the people to haue ben destroyed of
 his own comons, then to haue vain-
 quysshed his ennemyes. Suche a
 thynge it is otherwhyles to gyue
 place to a multitude, and prudently
 to compasse that thynge whiche by
 directe meanes coulde not elles be
 brought about. Albeit in dede, this
 thynge when the warres were finis-
 shed, consydering the greate impo-
 uertythynge of his subiectes whiche
 by contynuall warres and theyr ex-
 actiōs they had sustained, he repaired
 them

HIERON.

them their lone. Daule wylleth vs
rendre vnto all men that is due, to
whom tribute, tribute, to whom cus-
tome, custome, to whome feare,
feare, to whom honour, honour, he
byddeth vs be subiecte to our pynce
not only for feare of the pynces in-
dignation, but euen for conscience.
And for this cause he sayeth we paye
tributes. This I wryte to thintent
we shuld paye our dueties wyllyngly
to our pynce and obey him as gods
ministre, for so Daule calleth him
the terrible damnacion of the most
cursed Anabaptistes, Which at this
daye go about to plucke men from
their allegiaunce and due obedienc
vnto theyr pynce.

Hieron

Hieron which succedeed the for-
sayde Gelon in the kyngdom

HIERON.

of Sicile, sayde that noman that
freely spake his mind vnto him was
either unportune or greuouse, But
suche as blabbed out mens secretes,
those he thoughte hurted them also
vnto whom they blabbed them, for
asmuche as we hate not only them
to disclose our counsailes, but also the
that haue herde suche thinges as we
wolde not haue knowen.

One bprayed him, & his breath
did stynke. He commethe home and
chydeth his wyfe, bycause she neuer
shewed him that his mouth sauered.
Merely, & she, I thought & all men
had sauered in lyke wyse. These
wordes declared an exceeding greate
chastitie of the woman, which neuer
in all here lyfe had approached so
nere vnto any man that she coulde
seale the breathe of his mouth saue
only her husbande.

C.iiii.

This

D E M E T R I U S .

This kynge also bycause in the
quene his wyfes p[re]sence the poete
Epicharmus spake certayne riba-
douse wordes, set a fyne on the poe-
tes hed. If hethen princes thus pun-
nysh the knauery and wanton wordes,
what ought chrystyans do, which be
expressely by Chrystes mouth thre-
ued to yeld accomptes for euery ydle
worde that procedeth forth of theyr
mouthes?

Demetrius the sonne
of Antigonus.

Kynge Demetrius was of such
excedyng clemencie, that when
he had reconquered the Athe-
nians which sediciously had shynke
from hym, and perceyued they were
wel nere famished for default of corn
he calling them together, in an open
assem-

DEMETRIVS.

assemble graunted them frely a great quantitie of grayne. And when in his spekyng of these thynges to the people, he chauced to comit a barbarisme, pronouncyng a certayne word otherwyse, then it ought to haue ben pronounced, and one of thassemble interrupted hym in his speakyng and shewed hym howe to pronounce that worde ryghtly: Truly, & he, for this correction, I graunte you other fyfte thousand busselles. I doubt in this facte whether we maye meruaile at þe great benignitie of this prynce towarde them which a lytle tofore were his ennemyes, or rather at his exceedyng courtesye and ciuilitie whiche not onely toke in good parte that one of his subiectes corrected hym in his wordes, but also esteemed the same worthe of so great a rewarde.

When

DEMETRIVS.

When this king Demetrius had
wonne the citie of Megara, and hys
men of warre had dispoyled & made
hauocke of all together, accoꝝdinge
to theyr maner, it was shewed hym
that an excellent philosopher named
Stilbon was amonges them. The
kinge whiche euer had lernynge in
hyghe prync and admiracon, hadde
that þe philosopher shuld be brought
foꝝthe vnto him. He came, the king
him louingly receiued & after he had
awhile with gentle communication
interteyned him, he asked hym if his
souldiours had taken any of hys
goodes from him. Roma, qꝛ the phi
losopher, hath takē away our goodes.
For I could espye roma that dispo
led vs of our lerning and knowlege.
Meantyme, that only the goodes of
the mynde (which be the true goodes)
be not subiect to þe violence of warres.

Demo-

DEMOSTHENES.

Demosthenes.

Demosthenes y moste famous
and excellēt Oratour amōges
the Athenians, of whom in my
former boke I haue made mention,
on a certaine tyme while he was ma-
kyng an oration in the parliament
house amonges the commons of A-
thens, of most weightye thinges be-
longing to the common welthe, and
percepued y the people gaue no eare
vnto him, but rather murmured a-
gainst him to make him hold his peace
he stynted of his oration and sayd he
wold bryefely telle thē a new pleasaunt
and pratie tale. The people now be-
gynnyng to lyfte vp their eares at-
tentifely vnto him: There was, q he
a certayne yong mā, which had byred
an asse, vpon whose backe he myght
carre

DEMOSTHENES.

carpe certayne stufte from Athens to
Megara. In his iourney the heate
of the day being very feruent (for it
was in the middes of sommer) by cause
he could fynd no shade vnder which
he might defende him selfe from the
brennyng heate of the sonne, he toke
the fardelle down of the asses backe
and sitting vnder the Aste, by this
meanes couered himselfe with the
shadow. Which thing when the Ha-
keney man whiche did lette him his
asse, espyed, (for he went with hym
to bringe home his asse agayne) he
wold in no wyse suffre him, but pul-
shed him away from vnder the sha-
dowe, sayng he hyred not of him his
asses shadow, but his asse only. The
other contended on the contrary spde,
that forasmuche as the shadowe is a
thing so annext & knyt to the bodye
that it can not be seuered from it he
ought

DEMOSTHENES.

ought by his bargayne to haue also the shadow. Thus betwen these two arose a very sharpe and bytter strife, in so moche that at lenght the mater came to strokes giuing, & one stiffely affirming that the asses shadow was not hyed, the other as styffely answeringe that the shadow also was hyed. At laste they go to lawe together. Whē Demosthenes had spokē this and had perceyued that the people now gaue good eare vnto hym, sodenly he begāne to departe out of the parliamēt house. The Atheniās holdyng him styl and desyering him to tel vp the rest of his tale, he smiled and maketh thē this aunswere. And are ye so desyerouse to heare of an asses shadow, and when I speake of earnest maters ye woll gyue no eare? Truly I wold wyshe that Christen men mighte not be lykened to these
Athe=

DEMOSTHENES.

Athenians. The tales of Robyn hode, of Beues of Hampton, of sire Guy of warwyke with suche other fables are gredily redde and red a gayne. But the holy byble of god, which treateth of earnest maters, that is to wit, of our belief in Christe, of true repêtaūce, of the woorthy frutes of the same, of the difference between gods lawe, and mans tradition, and of suche other thinges touching our gostly helth and saluaciō, we set litle by, yea we discourage mē and wemē from reading of it. If we beginne a litle to talke of scripture, anone we be heretiques. But so long as we cōmon De a lini vmbra, of Robyn good felowe, or of the fayne we be good Christians.

Whē it was laied to his charge ꝑ he studied eloquēce vnmeasurably, he thus auoided them In ꝑ I study eloquence

DEMOSTHENES.

quence I declare þ I am vnder a lwe
a law, & þ I wol vse no extort power
Contrariwse they þ despice þ studie
of eloquēce be cōmonly such as loke
to rule the people pforce, & which go
about not to psuade mē w wordes
but to cōpelle them w violēce. Assu-
redly I am afraied lest amōg Chri-
sten mē there be not a few whiche in
Coūcelles & assemblies seke rather to
inforce w thzettes & power than w
approued reasōs to psuade other to
agree vnto them.

The commons of Athens on a
tyme requyred Demosthenes that
he wolde accuse a certayne person,
whych thinge to do when he refus-
ed, the people beganne to crye out
(as theyr custome is) ayenste hym
as thoughe they wolde haue kyled
hym. Then Demosthenes syng-
e bp, thus spake vnto them.

¶

DEMOSTHENES.

A counsaillour ye shall haue of me (o ye men of Athens) whether ye wold or not, but a sklaunderour ye shall not make me, though ye wold. Here is to be noted the exceeding great stomaque & honest hart of Demosthenes whom the Commens of Athens (for in them at that tyme was the gouernance) could not bowe fro the path of iustice for al theyr manacies. And shall Christen mens mouthes then be stopped fro professing the trouthe or be inforced to speake vntrouthes for heuy lokes?

When kyng Alexander of Macedonye offered pear vnder this condition vnto the Athenians, yf they wolde yeld vnto him. viii. citizens, amonges whom was Demosthenes, Demosthenes began to tell them a fable of the wolfe, whiche vpon this condition offered pear to the shepe,

DEMOSTHENES.

inde, whose iugemēt is euer peruers
and croked. If he be an euil disposed
man and careth neither for god nor
man (as many be) he shalbe hated &
abhoied both of god and mā. And
truly it is very hard to please a mul-
titude, either with godlynes or with
worldly polerpe and witte, whiche
thing they knowe well ynoughe that
haue had the experience. I speake not
this to discourage Christen Magi-
strates and rulers from their mini-
stration, whiche is both godly and
gods own ordinaūce as Dauid testi-
feth, but rather to comforte them in
their calling, remembryng, that the
more troublefom a cure it is and sub-
iecte to displeasures, enuyes, and
groggynges of the people, the more
thanke it deserueth of him that at
length rewardeth all thinges doon
with a Iymple and pure eye.

f. ii. Cato

Cato

Cato the elder was wont to saye
that he had leuer for a good
turne haue no rewarde: then for
an euill turne haue no punishment.
Signifyenge, that nothynge is moze
perilous, then impunitie, whiche
alweyes allureth men to do worse
worse.

The same Cato also sayd, that he
forgaue all men that offended saue
himself. Now that mā doth pardon
and forgiue himselfe which repēte
not himself of that he hath mysdone.
And agayne he taketh punishment
of himselfe, which with diligence re-
dresseth the thing that by negligence
was commytted.

Adhortynge officers & rulers to
punysh offenders and malefactours

CATO.

he sayde, suche as myghte restrayne
wicked doers and wolle not: oughe
to be stoned to deathe.

He sayde, he hated that souldiour
whiche in walkyng moued his handes
and in fyghting his feete; and louder
outed in tent, then cried in fild, And
that Capitayne or Ruler was starke
naught whiche coulde not rule him-
selfe.

He sayde he loued rather those
yongmen that blusshed then þe bared
pale, bycause blusshynge is token of
an honest nature, but palenes not so.

He sayde that euery man ought
most to stand in awe of himselfe, by-
cause no man can at any tyme depart
from himselfe. So shulde it come to
passe, that whatsoeuer we durste not
do in p[re]sence of other, we wolde be
abashed to do the same when we be
alone.

I. iii.

When

CATO:

When he sawe other Senators
 lordes of Rome set vp glorious
 ymages in memorie of themselves:
 I had leue, sayeth he, that men
 shulde aske and meruaile at me, why
 Cato hath no ymage set vp for his
 memoriale, then why he hath one.
 Signifyenge that he had rather be
 worthe actes to thynke in tyme co-
 mpyng men knowynge that he de-
 serued an ymage to be erected in me-
 morie of hym: Inoughte wonder why
 he hath none set vp in his common
 daction and memorie.

He admonyshed, suche be of great
 power to vse frankly theyr power,
 that they may vse it euer. Meaning
 that power by clemencie and genti-
 nes is made longe, by toughnes,
 shorte.

Suche as defrauded vertue of
 her due honour, he sayde, toke away
 vertue

CAPO.

vertue from youthe. Meanyng,
by rewarde and promotion yonge
mens myndes be kyndled vnto ver-
tue whiche yf ye plucke away: anon
vertue wol waxe faynte and quale.

He sayde a magistrate or iuge
oughte nether he prayed for good
men, nor intreated from euill men
he meane, that it is a greate lacke
in the iuges yf they must be prayed
to be indifferent vnto good men. Whiche
they oughte of theyr owne mere
motion fauoure honeste men. Howe
for vntygheuousse personnes a man
to be a iuge it is a token purchaunce
of humanitie, but a iuge to be in-
treated for suche, surely is a patte
of a thyfkeet from iustice.

He sayde that inturpe althoughe
it bringeth no daunges to y^e worker
of it, yet it is daungerous vniuersally
to all men. Meanyng, that the tem-
ple

CATO.

ple of iniurie unpunished thretneith
iniurie to every man. For if it were
lawfull to do hurt without punish-
ment there shalbe no man sure from
the violence of the wycked and deu-
yllye personnes.

He sayde an angrye bodye dothe
nothyng differ from a mad man but
in the transiue of time. Signifieng
that wythe is (as Horace the poete
sayeth) a short frensy.

Suche he sayde as moderately &
soberly coulde vse the auancement
of fortune: be nothyng at all assaul-
ted with the grudge or enuie of the
people. For he said men enuie not vs
but our goodes wherwith they se vs
adourned and flowinge. Outward
goodes be out of man, but the vice
of vsyng them proudly, is within mā.

Suche as accustome themselves
to be earnest in trifles, he sayde shalbe

CATO.

in earnest matters, trifelynge.

He blamed the citizens bicause they committed their offices euer to all one personnes. For me thinke, sayde Cato, ye either litle esteeme the offices of your citye or els ye iuge few worthy to haue the. Wherof the one was to iuge amisse of þe publike power, the other was to haue an euil opinion of the citizens.

He exhorted yong men, that those whiche were com by to dignitie and promotion by indifferencie, good demenours, prowesse & vertue: shulde not now sowly growe out of kynd & degedze vnto worse, but if they were come to worshyp by ambition and extorcions, they should now yet frame them selves to a better kynd of lyfe. For so, sayd he, shuld it com to passe, that bothe they shulde increase theyr gloyre, and these abolyse and weare out

CATO.

out their blottes in their wel doing.

This prudent Senatour Cato,
the more he studied and traueled
for the weale of the citie of Rome,
the more the vnthankful Romanes
hated and spited him. Which thing
when he espyed, he sayde openly to
the people, that of his enemies he
was therfore enuyed bycause he con-
tinually cōsynge euery nyghte, and
settyng asyde his own priuate affai-
res, traueled in the maters of the co-
mon weale, nothing the ingratitude
and vnthankfullnes of the people.
Assuredly this is the nature of that
beast of many heddes. I meane of
the people for so the Poete Horace
calleth them not without cause. En-
gland hathe at this daye a prince
incomparable Henry the eyght, he
hath vpo his maiestie Counsaillours
attendant not a fewe and that most
prudent

C A T O .

prudent & graue, she hath amonges
 other Lord Crumwell a man boyn to
 giue holson counsaile, she hath bps-
 shops, she hath teachers & greate
 many, both lerned and godly, yet her
 ingrate children haue not refrayned
 from treasons, from sedicions, frō
 both pzeuie and aperte grudges and
 furies frō sklauderouse reappoztes,
 from blowyng abrode and bzytynge
 of most shamefull and detestable le-
 synges & thinges neuer doon, spoke,
 noz yet ones thought vpon, as they
 were ymagened to haue been. O in-
 grate England. O croked & puerse
 generacion. But I retourne to my
 purpose. Thys Cato very wyttely
 also sayd, þ̃ fooles bring moze vtilitie
 and p̃fecte vnto wyse men, than
 wyse men to fooles. For the prudent
 and wise personnes while they sonē
 espye the etrouers and misdeuenerors
 of

CATO.

of fooles and eschue the same : they become the waret, but fooles not so, for the thinges þ they see well doon of wise men, they haue not the witte to folowe.

A certayne person whiche studied for nothing elles but to fare wel, co-ueted moch to be familiare w Cato. But Cato refused him vtterly, saing he could not lyue with him that saued better in his palate then in hys hart.

A louers mynd, he sayde, lyued in an others bodye, agreynge to the cōmō prouerbe that sayeth. Anima illic potius est, vbi amat quā vbi animat. The soule or mynd of man is rather there where it loueth, then where it lyueth,

Of thze thinges doon in all hys lyf he sayde he repented him, fyrst, yf he committed any his secretes to

CATO.

A woman, second, if to any place he
were carped by water, whether he
moughte haue goon by lande. The
thyrde, if any day had eskaped him by
negligence without frute.

Thys Cato for all he was one of
the chiefeſt lordes of Rome, yet hys
chief delite and pleasure was in hus-
bandrye, in so moch that he wrote al-
so booke of husbandry. For he sayd
that of husbände men be engendred
most stronge men, most hardy sould-
iours & parsonnes least replete with
gyle & malice. And when he was de-
maunded what gaynes was most cer-
tayne & best, he aunſwered, to grease
or pasture well, what next, to pasture
metely wel, what thyrde, to clothe wel,
what fourth, tyllage. Why, for one
that stode by, what is it to gayne by
blasice or lone of money? what is it,
for Cato, to kyll a man:

PYTHAGORAS.

A certayne person which rose early
in the mornynge and found his hose
knawen and eaten of the rattes, being
troubled with this syght, thynkyng
it a pronostication and tokē of some
misfortune: He commethe to Cato to
aske his counsaile & to know of hym
what euyl this thing portended and
signified. Cato maketh hym this
aunswere. Certes my frend, it is no
monstruouse sight to se rattes eat
mens hoses, but if thy hose had eat
the rattes y had been a monstruouse
syght.

ms. S

Pythagoras

Pythagozas the auncient philo-
sopher was the firste authour
as Julius Gellius testifieth, of
the cōmon prouerbe Amicorum cō-
munia

PYTHAGORAS.

omnia sunt oia. Amonges freendes
all thinges be cōmon. Neyther dyd
he only spake it, but also he brought
suche a certayne cōmunion of life
and goodes, as Christ wold haue had
amonges all Christians. For as
many as were admitted of him into
the felouship & cōpanye of hys doc-
trine, all the money and substaunce
they had: they layd it together, which
thing not only in woꝛde but also in
deede was called cenobium.

Lettes, this communion of those
heethen Pythagorians resembled
noche better that communion vsed
in the pꝛimate churche amonges
the Apostles than dothe either oure
Monkꝛy at this dape, oꝛ the wicked
Anabaptistcalle secte, whiche wold
haue no Rulers, no oꝛder, but which
go aboute to disturbe the hole world
with horrible confusion.

PYTHAGORAS.

He sayde that frendship is equall
litte, and all one mynde o; wpll, as
that my frend is, alter ipse, that is
saye an other I. He pronounced all
many Enygmata o; Symbolles,
which, I intend of some to make here
a byief reherfall.

SYMBOLA PYTHAGORAE

Nē gustaris quibus nigra est cauda.
Taste not (sayde Pythagoras)
things that haue black tayles, that
is to saye, medle not with naughty
felawes and suche as haue blacke
disfamed maners.

Stateram ne transgrediaris.

Duer goe not the beame o; balaunce.
That is to saye. Do nothing beside
right and equitie.

Cœnici ne insideas. Sitte not by
the

PYTHAGORAS.

the measure. Crasimus thinketh that
hys darke sentence is meant we
shulde not lyue vpon the measure of
wyete gyuen vs at other mens hādes
but that every man by hys own in-
dustrie and labour ought to seke him
goodes wherby he maye susteyne a
cleane and honest lyef, and not by
slowthfulnes to haunte ydelnes and
other mens meate. For it is þe fashyō
of a flatterer and parasite to lyue of
an other mans trécher, And to haue
no honest facultie wherby þe mayste
lyue of thy own.

Ne cuius porrigas dexteram.
Holde not forth thy hande to every
man. He meaneth we shulde not vn-
advisedly admitte every bodye in to
our frendship and familiaritie.

Arctum anulum ne gestato.
Weare no streight ringe. As who
shulde saye, caste not thy selfe into
G.i. bondage

PYTHAGORAS.

bondage or into suche kynd of lyet
from whence thou cannest not after-
warde wynde out thy selfe. For who
so euer weareth on his fynger a na-
row and streight ryng, he in maner
layeth bandes on himselfe and im-
prysoneth hymselfe.

Ignem gladio ne fodito. Dygge
not fyre with a sword. He meaneth
(as Plato expouneth) that we shulde
not in vayne go about the thing, that
in no wyse can be brought to passe.

Cor ne edito. Eate not thy hart
that is to saye consume not thy selfe
with cares & thoughtes of worldly
thinges.

A fabis abstineto. Absteyne fro
beanes. There be sundry interpreta-
tions of this symbolle. But pluta-
che and Cicero thinke beanes to be
forbydden of Pythagoras, because
they be wyndy and do ingender

PYTHAGORAS.

pure humours and for that cause
prouoke bodily lust.

Cibum in matellā ne immittas.
But not meate into a pypotte Plu-
tarche interpreted this sayng thus,
Cast not good sentencies into the
mynd of a wycked person. So that
it is al one in effecte with that sayng
of Chyriste. Cast not perles afoze
swyne, for speche is the meate of the
mynd. But this meate is corrupted
and putrifyeth, if it falleth into an
vnfownd mind. To this alluded the
Poete Horace where he sayeth, *Syn-
cerum est nisi quodcunque infundis
acescit.* Unless the vessell be pure,
what so euer thou powrest into it, it
wareth sowre.

*Ad finem vbi perueneris ne velis
reverti.* When thou comest to the
end, turne not backe agayne. He mo-
upeth vs, that when our tyme is

¶.ii. com,

PYTHAGORAS.

com, when we haue runne our curse,
¶ we must now depart this wretched
world, that we then drawe not backe
desierouse to begynne our lief a new.

Tollenti onus auxiliare, depoen-
nenti nequaquam. Helpe the taker of
a burthen, but not the layer down.
As who shulde saye. Further suche
as labour to attayne to vertue, but
suche as be slawthfull and lay down
all honest labours, helpe not.

Per publicam viam ne ambules.
Walke not by the highe weye. That
is to say as S. Hierome expouneth
it, Follow not the errours of the peo-
ple. For it is not possible, that those
thinges which be best: can please the
most part of folke. This precept of
Pythagoras is not moche disagre-
unge from the Euangelical doctrine
of Chyſte, whiche monyſheth vs to
ſee the broad and wyde wey, that
the

PYTHAGORAS.

the most part of men walke in, and
to entre into the narrow and streight
wey which is litle beaten but leadeth
to immortalitie and lyf eternall.

Aduersus solem ne loquitur.

Speke not a peny the son: that is to
saye. Strive not agaynst manifeste
and euident thinges. For the thinge
that is apparaunt, and which nomā
denyeth: we cal as cleare as þe sonne.

Hirundines sub eodem tecto ne

habeas. Kepe no swalowes vnder the
rouse of thy house. That is, Byng
not vp neyther kepe thou companye
with suche as in thy prosperitie seke
thy frendshippe, but in aduersitie or
when they haue their desyre, they for-
sake the. The swalowes propertie is,
in the spryng tyme of the yeare to re-
pare to a mans house, and vnder his
rouse to nestle, but so sone as she o-
wes hath brought vp her yong, when

PYTHAGORAS.

It is nowe towardeſ wynter : anone
he forſaketh his companie without
any thankesgyuynge oꝝ good turne
doynge foꝝ his harbroughynge and
lodgynge of her. Suche unkynd
byrdes oꝝ rather beaſtes there be not
a fewe in the worlde, whiche neuer-
theles tyll they haue obteyned theyr
pray that they hunt foꝝ they pꝛetēde
to beare moſt hartie and entier loue
vnto the. But the ende declareth all.

Panem ne frangito. Bꝛeake not
bꝛeade. Here he admoniſheth vs
(ſayeth Eraſmus) that we bꝛeake not
amitie oꝝ frendſhip whiche thinge is
ſignified by bꝛeade. Foꝝ in old tyme
it was the maner to ſoyne frendſhip
by eatynge together of bꝛeade. And
therfoꝛe alſo Chꝛiſt our Capitayne
& ſauour by diſtributinge of bꝛeade
did eſtabliſh & as it were conſecrate
a perpetuall amitie betwen his diſci-
ples

PYTHAGORAS.

ples and folowers. Wherfoze when
Pythagoras comaunded his disciples
not to breake bzead : he meant not
that they shuld not breake the bzead
which they did eate, but that thyng
which by breakyng of bzead in those
dayes was vnderstande that is to
wit, a constant and perpetual amitie
and loue betwen the selues. What
shall I saye Chyristen men be in dede
breakers but no eaters of thys bzead
Pythagoras speaketh of. What
discorde, what contentiō, what moy-
tall hatred is betwen Chyristians, it
wolde make a true Chyristen mans
harte to blede to se. And yet Chyriste
to a farre greater solemnittie taught
his disciples this concord, then euer
Pythagoras did. At a solēne souper
the nyght before his departure out
of this world from vs, he toke bzead,
and thankes geuen, bzeake it & sayde

G. lll. to

PYTHAGORAS

to his disciples take, eate, this is
my bodye which is betrayed & broke
for you. This do ye, in remembrance
of me &c. So with how expresse and
lyuely a sacrament he hath incor-
porate vs into him selfe. He maketh
vs all one with him, yea and all one
together within our selves. And yet
setting this mooste sacred Symbole
and sacrament at naught, by malice
and disorde we lessener our selves
one of vs from an other, yea & conse-
quently from him that thus in hys
own bodye hath knytte vs together.
Is not the bread (sayeth S. Paule)
whiche we breake the partakynge of
a lordes bodye. For we being many
be one bread and one bodye. We be
all partakers of one breade and of
one cuppe. Christ himselfe speaking
of Judas who vngently betrayed
him sayd. He that eateth bread with
me

PYTHAGORAS.

me hath lifted vp his heale against me,
I praye you do not we Chrysten me
(at lest wey which wyll so be called)
expresse and resemble Judas: yea
by this solemne sacrament we be in-
corporate in Christ, we be partakers
of his bodye, we eat the mysticall
breadye. This in outward appaunce
is a symbole & argument of an ex-
cedyng vnitie & brennyng charitie.
But inwardly very Judasses yea &
outwardly to, we lyft vp our heles,
we kycke, we spurne, against Christ.
Wherfore to retorne to my purpose
we be breakers & not eaters: or (to
speake moze truly) we be vntwozthy
eaters of this mysticall bread not dis-
cernyng y^e lordes bodie. And for this
cause I meane for the prophanacion
of this sacrament no doubt the terri-
ble thzettinges that Paule speaketh
of, be com vpon vs, Many of vs be
weake

PYTHAGORAS.

weake and many slepe.

This renowned philosopher Pythagoras comprisyng þe hole Summe of Morall philosophye was wont to saye That we ought to flee and by al maner meanes to turne away, sickness from the bodye, rudenes frome the mynde, rypotte from the belye, sedition from the citeye, discorde from our house, and vniuersally distemperancie from all thinges.

He badde vs chouse the best sorte of lyf, & custome shal make it swete.

Beyng demaunded when a man ought to cumpanye with woman: he answered, whā thou wolt be te ipso debili or weaker than þe were. Much bodily pleasure enfebleth a man.

He sayd that first crept deyntynes into cities, and then folowed fulnes, after violence, and last of all destruction.

He

PYTHAGORAS.

He sayd mans lyf is like a marte
oꝝ great sayze wherunto some resoꝝt
to exercise games, some foꝝ marchan
dise, some only to be lokers on. And
all the rest he sayde be carefull, only
the loker on is quyet and taketh the
pleasure of the faire. This loker on,
he sayde, is the philosopher oꝝ wyls
man whiche foꝝ none other cause is
come into this lokynge place of the
woꝝlde, but to behold the natures of
thinges and maners of men.

When Pythagoras was asked
what science he leamed moſte to, he
answered he knew no sciēce neither
wolde he take vpon him the name of
Sophos, that is to say, a wyls man,
but he sayde he was a philosopher
that is to saye a louer of wylsdom.
And from that tyme euer after the
lerned men called them selues Phi
losophers and no lenger sophos.

Of

PARMENOS.

Of Parmenos sowe.

There was a certayne mā called Parmeno who was of that sort of men which also in our tymes be wont so featly to counterfeite and represent sundry voyces aswell of mē as of beastes, that they that herd him and sawe him not, wolde thinke them trewe voyces and not counterfeited. In whiche kynde of pastyme there be many that delite exceedingly moche. Thys Parmeno then as he was by this feate and qualitie very acceptable & pleasānt to the people: so his fame & bzute for his excellēcie in this behalfe did not a litle flozyshe aboue y rest. Wherfoze whē diuerse other for gaynes sake studied to counterfeite the same, and to represente the gruntynge of the sowe, as dyd Parmeno,

PARMENOS.

Parmeno, anon þ people were wont
to crye, Well doon, but nothyng to
Parmenos sowe. Howe a certayne
witty felawe, espyeng, that the iuge-
ment of the people proceded rather
of ymaginacion than of trouth, and
carpyng vnder his clothes a very
pygge in dede, hydde himselfe frome
the peoples sight as the maner was.
Forthwith the pygge cryeth. The
people thinkyng it to be but a coun-
terfette voyce, began accorpyng to
their maner to crye. Cushe, what is
this to Parmenos pygge? Here the
felawe bringyng forth out of his
clothes the very pygge in dede, and
openly shewyng it to them all, refel-
leth their folysh iugemēt. Assuredly
such a fond beast is the people, þ the
thyng that they ones conceyue into
their heddes, be the contrary neuer
so apparaunt, they styffely vphold.
Of

Of the garden of wysdome the thyrde boke

To the readers.

If Erasmoche as I thynke it wol
be no les pleasaunt then profita-
ble vnto you (god readers) to
heare some of the moste nette and
handsome prouerbes and adagies
whiche the incomparable lerned
man Erasmus Roterodam haue in
his boke of Chiliades gathered to-
ther out of the most approued au-
thors : although it be a mater of a
great

THE PROLOGE.

greate importaunce to handle them
in their kynd, and a prouince farre
surmountiug the sklender capacitie
of my wytte: yet for your sakes and
for the loue I beare to the furthe-
raunce and adourmēt of my natiue
countrey I wyll not stycke after my
accustomed maner whiche is Ru-
diori ac crassiori minerua, to make
here a brefe collection of some, and
so to adde a thyrd boke. If ye shall
lyke my industrie, I wol be glad. If
not, yet my honest hart is not to be
blamed. Fare ye well

Nemo bene imperat, nisi qui pa-
ruerit imperio.

No mā cā be a good ruler, onles
he haue ben first ruled. Certes,
nothyng

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P A R M E N O S .

nothing is truer then this prouerbe,
both bicause no pynce, no ruler, no
magistrate, no maister can well do
his office: onles he first were subiect
vnder the correction and discipline
of his parêtes, tutours, gouernours
oz teachers, And also for an other
cause, whiche is that a man muste
first rule his own lustes and be hys
self obedient to right reason, oz euer
he can well gouern other.

Qui quæ vult dicit, quæ non
vult audiet.

He that speaketh what he woll, shall
heare what he woll not.

Sero sapiunt Phryges.

The Phrygyans be wyse to late.
When the sege of Troie had en-
dured for the space of ten yeares, the
at last the Trojans which now had
susteyned innumerable calamities
and mischietes, beganne to consult
of

OR ADAGES.

of sendyng Helene home agayne the
occasion of all their miserie. But
when their countrey was with con-
tinuall warres wasted and destroyed
it was to late to be wise. Semblably
it is of many at this dape. They be
wise, but to late.

Piscator ictus sapiet.

The fyssher man when he is stryken
woll be wise. A certayne fisherman
when he had drawe by his nette, and
beganne now to take in his handes
the fishes whiche he had caught, he
chaunced to take amonges the other
fishes a scorpion whiche forthwith
striketh him. Well to he, now that I
am stryken I woll beware.

Factum stultus cognoscit.

When a thing is doon, the sole kno-
weth it. But a wise man forseeeth
H.1. then=

PROVERBES

things afore they com to passe.

Malo accepto, stultus sapit

The sole when he hath taken hurt
wareth wise. The wise man and pru-
dent forseeeth the daunger & mischance
of things afore hand. He is happy
whō other mens perilles make ware
and circumspecte. *Felix quem fa-
ciunt aliena pericula cautum.*

Bos lassus fortius figit pedem.

An ore þ is wery fixeth his fote more
stronge. Saynt Hierom vlsed this
prouerbe wrytyng to S. Austyne
feare him that he beyng then but a
yonge man shulde not prouoke S.
Hierom at that tyme old, Forasmuch
as thoughe sage and auncient per-
sonnes be not sone stirred ne kyd
led to reuenge themselves sicke they
be not

OR ADAGIES.

be now as it were weary for age, yet
if there be no remedie but they muste
needes medle, they woll gyue moche
tougher and moze eruest strokes.

Malum bene cōdidum ne moueris.
Doue not an euyl þ̄ is well layed.

Stultus stulta loquitur.

A foole speaketh folysh thynge.

Oculis magis habenda fides q̄
auribus.

Credite is rather to be giuen to the
eyes then to the eares, that is to say,
the thynge that be seue are moze
certayne, than that be hard.

Multæ regum aures, atque oculi.
Thynge haue many eares and many
eyes, as who shulde saye, nothynge
can be spoken, nothing can be doon

H. ii.

so

PROVERBS

So secretly aynst kynges & Rulers
but by one meanes or other at length
it cometh to their knowlege. They
haue eares that lysten an hundred
myles from them, they haue eyes
espye out moze thinges then men
wold thinke. Wherefore it is wysdom
for subiectes not only to kepe theyr
princes lawes and ordinaunces in
the face of the worlde, but also pre-
uely, namely sythe Daule wold haue
rulers obeyed euē for cōscience sake.

Longæ regum manus.

Kynges haue longe handes. They
can byng in men, they can plucke in
thinges though they be a great
wey of.

*Malo nodo malus quæredus
cuneus.*

To a crabbed knot muste be sought
a crabbed wedge. A stronge disease
requy-

OR ADAGES.

requyrezeth a stronge medicine. A
shrewed wyfe, a shrewed husbando
came her. A boyteouse hoxe, a
boyteouse snaffull.

**Malum consilium consultori
pessimum.**

Bilson

Cypll counsayle is worste to the
counsaylour. Counsayle is a certayne
holy thyng. And as it ought gladly
to be taken when occasyō requyrezeth:
so it ought aduysedly, purely, and
without fraude to be gyuen when
one nedeth it. Otherwys without
doubt godes hande woll appere to
the punysshment of him that wth fals-
hode and gyle hath foyled a thyng
of the holy and dyuine. To this a-
gieth Iesus the sonne of Syrach
otherwys called Ecclesiastic⁹. cap.
xviii. Who so euer (sayth he) gyueth
falshode counsayle: it shall turne vpo
h^{is} .iii. h^{is} m

P R O V E R B E S

hym selfe, and he shall not knowe
 frome whens it cometh. Here I
 thinke it not amysse to make reape-
 porte of a certayne pleasaunt fable
 wyrtten in Greke, not moche dys-
 sentynge frome this purpose, which
 is this.

The lyon for debilitie of age be-
 ynge lycke & for this cause keepynge
 her selfe in his denne, all the other
 beastes accordynge to theyr duxtie &
 allegeaunce come to loke how they
 kynge doth. Only the foxe absenteth
 hym selfe. Wherfore the wolfe now
 espyenge a good occasyon: accuseth
 the foxe of treason vnto the lyons
 maiestie, as one that dyspyseth the
 kynge and gouernour of all beastes
 and which of frowardnes and tray-
 toouse hatte woll not with other
 beastes visite his maiestie as they
 alle

OR ADAGIES.

allegiaunce requyred. Whyle the
wolfe was thus accusynge the fore,
the fore preuely cometh in and hea-
reth the ende of the wolves com-
playnte.

Nowe whenne the Lyon lok ed
vp and espyed the fore, forthwith
he gnasseth with his teath agaynst
her. But she, a space obteyned to
pouge her selfe, thus begynneth to
make her defence. I beseeche you syz
ynge, q she, what one beast of all
that be here assembled to visite your
maiestie, is so carefull, is so solicite
and busye to do you good, and to
helpe you, as I, whiche haue runne
about euer sythens ye spkened, hy-
ther and thither to seke counsayl for
your maladye, and nowe at laste I
haue serched out a soueraygne me-
decyne of the phisycyens.

H.iii.

The

P R O V E R B E S

The lyon hearynge this; streyghte charged her to tell what þe medicine was. Truly, q̃ the fore, yf ye woll flee the wolfe & wrap your self in his skynne, ye shall fynde (say they) ease and reliefe of your payne. The lyon beyng lyght of credite, forthwith inuaded the wolfe and slewe hym, who thus kylled, the crafty fore lawghed that the sklaunderous & euill counsaile of the wolfe lyghted vpon his owne pate. Let all counsaillours beare this example well in mynde. If they be nothyng moued with fables: Let them at leste be admonysched with the hystory of A man in the booke of Hester, which is in the byble.

Suum cuiq; pulchrum.

Euery man thinketh his owne thyng fayre. Mans mynde is so infected with the blynd loue of it selfe: that

OR ADAGET:

that thou shalt fynde no man so modest, so ware, so circumspecte and lookinge about hym: but in esteeming his owne thinges he doteth.

Patriæ fumus igni alieno lusculentior.

The smoke of a mans owne native countrey, is moche clearer then the fyre in a straunge countrey. The countrey wherein we be borne pleaseth naturally every man beste, & he longeth continually to se it, to embrace it. yea be his owne countre neuer so unkynde vnto hym, let his owne countrey men banyshe hym, exclude hym, thrust hym out neuer so spytefully, yet he can not so indurate his harte, but he must nedes loue it, desyre to heare of it, be gladde to be at one w^{ch} it agayne. Whiche thyng the examples of most renowned p^{er}sons haue

H. v. evident

PROVERBS
evidently Declared.

Frons occipitio prior

The forched is afore the hynder
part of the hedde. As who shuld say,
The thyng that a man seeth done
afore his face and in his owne pre-
sence is for moſte parte better done,
then that is done behynd his backe.
A certayn man (as Aristotle telleth)
was asked what thing best fedeth an
hoſe, he aunſwered the maſters eye,
Hitherto perſeipneth alſo the ſtope,
that Gellye telleth. A certayne cor-
pulent man and well fedde had a
very leane hoſe, Now when he was
asked what was the cauſe that his
hoſe was ſo leane: He aunſwered
that this ought not to ſeme any mer-
uaile at al, if he were in better plight
and likinge then hys hoſe, foras-
moche as he fedde him ſelfe, but his
ſeruaunt

OR ADAGIES:

seruaunt fedde his horse: These things tende all to this ende, that euery man shulde as moche as may be, execute his busynes, his callynge his office by him selfe and not by vicars or deputies, as now we se done wclnere of all degrees of mē. There be kyngs, there be Cardinales there be bysshops, prelates, and sundry o-ther officers and magistrates in Christendom, which do al by vicars and deputies, but themselves lyue in most ydelnes and all kyndes of pleasure lyke popes. Wolde god these wolde take exemple of our moste vigilante prince and soueraigne lorde kyng Henry the eyght, who not only setteth vigilant deputies and ministres vnder him, but also loketh him selfe right busply vpon his charge committed vnto him of god.

Equalis

PROVERBS

Aequalis æqualem delectat.

Lyke delyteth the lyke. Lykenes of
of maners, equalitie of age, simili-
tude in all thinges wõderfully knyt-
teth persons togyther and gendzeth
frendshyp. We se yonge persones
kepe companie with yonge persons,
aged wth the aged, we see lerned men
resoꝛte to lerned, vnthypfes do ga-
ther togyther with vnthypfes, and
good felowes with suche as be good
felowes, and so foꝛth.

Simile gaudet simili.

The lyke delyteth in the lyke. Si-
militude (as Aristotle sayth) is mo-
ther of loue. Woherfoze where a full
similitude and lykenes in all popy-
tes is betwene psons, there no doubt
is moſte vehement and ardent loue.

*Semper similem ducit deus
ad similem.*

God

OR ADAGES.

God alwayes draweth the lyke to
the lyke.

Semper graculus assidet graculo
Alway the Jay sytteth with the Jay
These prouerbes be of one sence.

Figulus figulo inuidet, faber fabro.

The potter enuyeth the potter,
the symthe the symthe. Assuredly
where men exercise one science or fa-
cultie, there comonly the likenes and
similytude of the science or facultie
doth rather gender enuie and harte
brennyng then loue or beneuolence.

Cretensis cretensem.

One false merchaunt deceyueth
an other. The men of Crete were in
olde tyme moche reproued for theyr
falshode and deceite.

Cretiza cum Cretensi.

Practyse craft with the craftie. Of
the

PROVERBES

the vanitie and dissimulation of the
Cretians thapostle Paule also spe-
keth. Thys prouerbe byddeth vs o-
ther whyles to dissemble with dissem-
blers, namely where simplicitie woll
take no place.

Principium dimidium totius.

The begynnynge is halfe the hole.
There be many great dilaiers. Lōg
they be oꝝ euer they can be perswaded
to set vpon an honest acte, so many
perylls they cast. To morow to
morow they sape we woll begynne
but this to morow is euer comming
but neuer present. Wherfoze who so
euer with good courage ventureth
vpon his maters, hath alredy halfe
doon.

Satius est initio mederi q̃ fini.

Better it is to remedye the begyn-
nynges

OR ADAGIES.

nynges then the endes. Stoppe a disease (sayth the poete Ouide) while it is in the commynge. Medicine is sought for to late, when by long continuance of time the disease catcheth ones strengthe.

Audaces fortuna iuuat.

Fortune helpeth me of god courage and of audacitie. He that feareth that his matters shal not haue good successe : shall neuer byng his matters to passe.

Fratrum inter se iræ sunt acerbissimæ.

The disorde of byethern betwen the selues is most bitter. This to be true we haue many examples out of histories, of Caym and Abell, of Romulus and Remus, of Jacob and Esau and of infinite other.

Taurum

PROVERBS

Taurum tollet qui vitulū sustulerit.
He that hath bozn a calfe, shall also
beare a bul, he that accustometh him
selfe to litle thinges, by litle and litle
shalbe hable to go a wey with greate
thinges. One named Milo was
wont euery daye to beare a certayne
wey on his shoulders a calfe, At
lenght the calf grewe to a grete ore,
his daily exercise made hym styll
hable to beare the ore when he was
now of an excedyng great quantite:
ye se what maystryes vse and prac-
tise worketh

Viuorum oportet meminisse.
We ought to remembre the lyuyng.
There be many that loue to talke of
dead men, yea and with dead men as
moche as in them lyeth. And if they
go aboute to extend their liberalitie
and

OR ADAGIES.

and to do any good dedes, they had
neuer lasche out they? wicked Ham-
mon vpon the deade, then vpon the
quicke. So lytle regarde they the ly-
uely ymagies of god whom god so
tendereth, that what so euer we be-
shewe vpon them, he counteth it be-
shewed euen vpon hym selfe.

Mature fias senex, si diu
velis esse senex.

Become an old man betyme, yf thou
wylt be an olde man longe. By this
we be monyshed, that whyle we be
strong and lusty, we cease from ouer
moche labours, and also from suche
clottes, daliaunces, and surfettyn-
ges, as commonly youth despyeth.
For who so cōtynueth in them, shall
fall into age, that is to saye, into de-
bilitie of nature or euer he be ware.
Wherfoze if he entende to lyue long

A.

and

PROVERBES

& to lyue many winters an old man,
let hym forsake the fonde ragies of
youth by tymes. This vndoubtedly
is the true menyng of the prouerbe.

Oportet remū ducere qui didicit.

He oughte to holde the oore that
hath lerned it. That is to saye: Every
man muste practyse that science &
facultie that hath ben afore taughte
hym. Let not the shoemaker medle
further then his shoes. Lette the
ploughman talke of his plough.

Ex vno omnia specta.

By one consyder all, that is to saye,
of the prouse of one thyngge comie-
ture the rest. Of a pece of mens p-
cedynges gesse the resydue.

Ex aspectu nascitur amor.

Of syghte is loue gendred. A Roman
loueth the thyng he knoweth not, of
companyng and resortyng togyther
spryngeth mutual loue. And namly
the eyes be lures and baytes of loue.

800 hre

O R A D A G I E S.

Wherefore yf thou woll not lone the
 thyng that is vnlawfull for the to
 loue, absteyne from beholdynge. He
 beholdeth a woman (sayth chryste)
 with a luste vnto her hath already
 played an aduolterers parte with
 her in his harte. If thyn eye therfore
 be an impediment and let vnto the,
 plucke it out. Better it were for the
 to entre into heuē wout an eye, then
 with bothe eyes to be caste into helle
 fyre. Nowe we rede y certayne phils
 sophers euen for this cause (& amon
 ges them Democritus) plucked out
 theyr owne eyes, bycause they were
 the occasioners & prouokers of all
 euyl affections & lustes. But albeit
 Chryst meant not, y we shuld so dys
 tyme our bodyes & spoyle our selfs
 of a mēbre of the same, which other
 wayes is very profitable vnto
 vs, yet we chrysten men be so in
 abycted by this commaundemente

J. ii. of

PROVERBES

of Chyist that we ought not to fasten our eyes where it is not lawful, For better it were to lacke the operation of the eyes & neuer to behold thinges delectable to the eye, then by the same to be in daunger of damnation.

Candidæ musarum ianua.

The doozes of þ muses be without enuie, that is to saye, lerned persons ought frely, gentilly and without enuie admitte other vnto them that desyre to be taught or informed of them.

*Ad consilium ne accesseris ante,
q̄ voceris.*

Cum not to counsaile afoze thou be called.

*Iucundissima nauigatio iuxta terrā,
ambulatio iuxta mare.*

It is most pleasānt rowing nere the land, and walkynge nere the see.

¶ an

OR ADAGIES.

Man is moch delited with varietie.

Non est eiusdem et multa & oportuna dicere.

It is not for one man to speake both many wordes and apt wordes. This prouerbe admonysheth vs to eschue muche talke forasmuche as for most part he must nedes faile in his speche that loueth to haue many wordes. To this agreeth the wise man in his prouerbes, where he sayth, that vnto moche speakynge is spynne annexed.

Quot homines, tot sentencie.

So many men, so many wyttes, So many heddes, so many iugementes. The apostle Paule not forgettefulle herof aduertiseth vs in his epistle to the Romanes cap. ix. that for the excludynge of contention we suffer euerie man to abide in his own sense,

A.iii. whose

PROVERBES

whose counsaile yf our diuines in chur-
stendom wold folow, there shold not
be at this tyme so great dissention in
the churche of maters of small im-
portance. For there be many thynges
whiche without daunger of the
chrysten relygyō may be vnknewen
well ynough.

*Feras non culpes, quod vitari
non potest.*

Blame not, but suffre that can not
be eschued. By these wordes we be
warned that fatall euylles, whiche
by no meanes can be eschued, be at
the leste waye mitigate and asswa-
ged with pacyence and contentation
of mynde.

Emerere malo q̄ rogare.

I had

OR ADAGIES.

I hadde leuer bye, then begge. Herby is signified that the thyng obteyned with moch sute and prayer is in dede derely bought. For assuredly to an honest harte it is deth to begge unless it be of his specyall frende, of whom he myght be as bold as vpon hym selfe, in so moche that he hadde rather bye the thyng very deare for his money, then to obteyne it by petition at an other mans hande.

Vbi amici, ibi opes.

Where frendes be, there be goodes. By this is meante that frendes be better then money, and that to the sustentation of mannes lyfe, frendes be moze auaylable wythout money, then money wythout frendes. And for this cause amōges the

I.iii

Scy

PROVERBS

Scythians (as Lucian declareth) he was counted the rycheſt man, which hadde the ſureſte and beſte frendes; but nowe yf a man woll haue reſpect to the maners of theſe dayes: we had nede to turne the pꝛouerbe and ſaye, where goodes be, there be frendes.

Act. 10. *Durum eſt contra ſtimulū calcitrare.*

It is hard kykyng ayeñſt the gode. It is euyl ſtruyng ayeñſt the ſtreme that is to ſaye, It is greate folý to ſtruggle agayñſte ſuche thinges as thou canneſt not ouercome, oꝛ to pꝛo uoke them; who yf they be ſturred inaye do the diſpleaſures, oꝛ to waſtle with gods pꝛouidence, and the incommoditie whiche thou canneſt not auoyde, by thy impacient bea-rynge not only not to eſchue it but alſo to double the ſame.

Decunie

ORADAGIES.

Eccle. 10 Pecuniæ obediunt omnia.

Unto money be al thinges obedient.
This pꝛouerbe was neuer better ver-
ified thā at this day amonges Chri-
sten men whiche neuertheles of pꝛo-
fession oughte to despyce worldly
goodes.

Veritatis simplex oratio.

Trouthes tale is simple, that is to
saye, he that meaneth good fepthe,
goeth not about to colour and glose
his communication with paynted
wordes. Blayne and homely men cal
a fygge a fygge and a spade a spade.
Rhetorike and colorynge of speche
argueth many tymes a mans mater
to be naught.

Tunica pallio propior est.

My cote is nerer vnto me then my
palle or gown. By thys is signified
J. b. that

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that one frende is nerer vnto a man
then an other is.

Omnes sibi melius esse ma-
lunt, q̄ alteri.

Euery man loueth hym selfe better
then he loueth an other. This is
the sayenge of the poete Terence.
Whether this may stande with chri-
stes doctryne, whiche hyddeth vs
loue our neyghbour as our selfe: let
the doctours and professors of di-
uinitie discusse. For some there be
that put degrees of charite, and wol
that charitie shulde begynne fyrst at
a mans owne selfe.

Multa cadunt inter calicem
supremaq; labra.

Many thynges fall betwene the
cuppe and the vtter parte of the lyp-
pes, or betwene the cuppe and the
mouth. Thoccasio of this prouerbe
was this.

There

OR ADAGIES.

There was a certayne person called Anceus, whiche was son to Neptune, This Anceus in sowynge tyme of vines, called soze vpon his seruautes to applie their worke, with which importune calling vpon, one of his seruauntes beyng euen for werynes of the labour moued agaynste his mayster: Well mayster, for he, as hastily as ye now call vpon vs, it shall not be your chaunce euer to taste wine of this vine. After whē the vine tree byd sprynge vp happely, & the grapes were now ripe, the mayster triumphyng & moch reioysyng calleth for the same seruaunt & comaūdeth hym to presse wyne into his cuppe. Now when he had the cuppe full of wyne in his hand, redy to set it to his mouth, he putteth his sayd seruaunt in mynde of his wordes, vpbayding hym of his false propheyenge.

The

PROVERBS

The seruaunt then byngeth forth this sentēce to his mayster. Betwene the cuppe and the lyppes maye come many casualities. Whyle the seruaunt was thus spekyng, and euen as he was lyfitynge vp the cuppe to his mouthe, beholde the chaunce, so daynly cometh runnyng in an other seruaunt and telleth that a greate wylde boze is destropeng of the byne parde. Whiche tydynges as sone as Anceus heareth, forthwith he setteth downe his cuppe and runneth vpon the wylde boze, of whome whyle he was chasyng of hym he was greuously wounded and so dyed.

Let this exemple teache men not to truste vpon the slippynesse of fortune. For it comonly cometh to passe that when men thynke them selues mooste sure, they be sonest deceyued.

His

OR ADAGIES.

Bis pueri senes.

Olde folke are twyse chyl dren, or double chyl dren. Aristotle in his politykes writeth that after two and fyfty yeares the sharpnes of the wit waxeth blounte and dulle, wherfore comonly frome that tyme men and women growe euery day moze chyl dyshe and moze, so that when they com ones to extreme age as to foure scooze or there aboutes, they dysfer in wytte and falcions very lytle frō chyl dren. I say commonly, for all be not so, but such as exercyse not their memozy neyther woll retayne theyz myndes occupied in the practyse and continuall exercyse of honest & comly affayres and busynesses.

Ne Hercules quidem cōtra duos.
Not Hercules agaynste two, that is to say: Though a mā neuer so moch excel-

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excelleth others in strength, yet it
woll be hard for hym to matche two
or mo at ones. And one man maye
lawfully gyue place to a multitude.

Vnus vir nullus vir.

One man no man. One man lefte
alone and forsaken of al the rest, can
do lytell good.

Ne futor ultra crepidam.

Let not the shoemaker go beyond his
shoe. Plinye reherfeth this hystorie.
When the most künynge and excel-
lent pepnter Apelles had made any
goodly and excellent pece of worke,
he was wont to set it out towarde
the stretes syde, that men might loke
vpon it and talke theyr fantasies of it,
and he hym selfe wolde lye lurkyng
in a corner to heare mens iugemētes
and what faulces were found in his
worke, to thintent yf there were any
thyng amys he might amende it. A-
monges

OR ADAGIES.

monges other there cam to the stall
where his worke stode out to be seen
a shoemaker, which bewyng well the
picture, anon espyed a faulte in the
shoes that there lacked a latchet.

Apelles agensit the next daye amen-
deth the fault. The next day the sho-
maker cometh againe, and takynge
a litle pryde that he had founde a
faulte in so kunnyng a mans worke,
begynneth to fynd an other fault in
the legge. Apelles not sufferyng his
sawcynes cryed out vnto him. Let
the shoemaker not passe the shoe. Cer-
tes euery man ought to medle no
further then he can skylle of. Euery
man (sayth Aristotle) is a mete iuge
of that he himselfe is lerned in. For
he sayeth a blynd man ought not to
dispute of colours. And therfore
Quintintilian wytteth that sciences
shulde be happy, if only artificers
might iuge of them.

Requie

PROVERBES

Nequicū sapit qui sibi non
sapit.

He is in vayne wyse that is not wyse
for hym selfe. This prouerbe howe
true it is, I wol not dispute, but sure
I am, that the men of our tyme kepe
this sayenge so iompe, that he is not
counted worthy to be called a man
whiche by any meanes can not seeke
his owne auantage.

Dicendo dicere discunt.

By speakynge men lerne to speake,
by wyptynge men lerne to wypte, by
syngynge to syng, breifly euery scy-
ence or facultie is gotten by lernynge
of the same.

Nunq̄ ex malo patre bonus
filius

Of an euyll father commeth neuer a
good chylde.

¶ All

OF PROVERBES.

Mali corui malum ouum.

Of an euill raupn an euill egge.
These two prouerbes be of one meay-
nyng. Of euill is engendred euill.
The chyld for mooste parte foloweth
the fathers steppes. An euill tre (saith
Chryste) can byrge forth no good
frute. Our foreparentes Adam and
Eue were for theyr transgression de-
prived of original iustice, of the true
feare of god, of the true & pure loue
of god, of the true & perspytte know-
lege of god. &c. Wherefore all we
that be spronge of them, can not but
be lykewyse spotted and natutally
corrupted with the same vices.

Qualis vir talis oratio.

As the man is, so is his talke. Of
the talke of honeste men is honeste, the
talke of knaues is knauetye.

Facile

PROVERBS

Facile cum valeamus, recta con-
silia ægrotis damus.

When we be hable, we easely gyue
good counsailes to the sycke. Thys
sentence of Terence is not moche
vnlpyke the wyse aunswere of Cha-
les the sage, who beyng demaunded
what is the most harde thyng to do:
aunswered, to know thy selfe. Agayne
when the same Chales was demau-
ded what is the easpest thyng of all:
he aunswered, to gyue good coun-
saile to an other.

Quæ supra nos nihil ad nos.

The thynges that be aboue vs, be
nothyng vnto vs. This was the
sayenge of Socrates as in an other
place is shewed. But this sayenge
maye also turne the contrarye
maye. The thynges that be vnder
neth

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nethe vs apperteyne nothyng bnto
vs. For as we ought not curiously
to enserche what thynges be doue in
heuen: so is it no lytell folpe curi-
ously to seke what is done vnder the
erthe. And as it becommeth not
Jacke Strawe to reason of princes
matters, so agayne it is not sempyng
for persons of honest hauour to be
to busye in euery tryflynge mater.

*Optat ephippia bos piger, optat
arare caballus.*

The slaw ore wissheth for the sadle,
and the geldyng to eate the ground.
A Roman is contented with his lotte,
the courtier wolde dwell in the coun-
trei, the dweller in the countrey wolde
be a courtier, the bachiller wissheth
hym selfe married, agayne when he
is married he wolde be vnmarrid.

Æ. ii.

Prose

PROVERBES

Nosce te ipsum

Knowe thy self. Plato ascribeth this diuine sentence vnto Apollo. But whose sayng so euer it was, certes it is both true and godly and worthy of Christen mē to be bozne cōtinually in mynd.

Ne quid nimis.

No thyng to moche. There is (sayth Horace) a measure in thinges and certayne lystes ouer whiche and on this syde whiche, the ryghte can not stand. Measure no doubt is an high treasure. Some can not do but they ouer doo, either in the redyesse of the abuses in the church they wyl runne to farre and quyte and cleane take away all honest ceremonyes, traditions and lawes, or elles in the mayntenyng of that is honeste they woll without choise stiffely defende yea & kepe styll in their churches all customes

OR ADAGIES.

mes ceremonies and traditions be they neuer so detestably abused and goon from the fyrst institution. So hard it is to kepe that golden medecritie whiche the sayd Poete Horace full wittily describeth,

Sponde, noxa praesto est.

Be suretie for an other and harme is at hand. What losse what utter bndoyng commeth by suretyshyppe who knoweth not? Albeit I graunt a man must beare with his freend and in case of necessitie also with the poore and nedye.

*Non omnes qui habent Citharam,
sunt Citharcedi.*

All that haue harpes be no harpers. Outward signes many tymes deceyue men. All that haue the gospell hangyng at their girdles be no gospellers.

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spellers. Noꝛ agayne all that dis-
praise the lewde falseyons of the go-
spellers be not forthwith pharisees.
We ought not to iudge accoꝛdyng
to the outwarde apperaunce of thyn-
ges.

Simia simia est, etiam si aurea
gestet insignia.

An ape is an ape althoughe she
weare badges of golde. This pro-
uerbe aduertiseth vs that the orna-
mentes of fortune doth not chaunge
the nature of man oꝛ woman. The
occalpon of this adage (as telleth
Luciane) came hercof. A certayne
kyng of Egypte kepte vp a nom-
bre of Apes and caused theym to be
taught the fourme and way of dan-
syng. Foꝛ lyke as no beste appro-
cheth

OR ADAGIES.

cheth nerer to þe fygure of man, then
the Ape: so is there none other beast
that eyther better or moze wyllynghly
counterfeyteth mans actes, gestu-
res, and facyons then this beaste.
Beynge therfore anone taughte the
feate of daunsynge: they beganne
to maske, cladde in purple robes,
with visours on theyr faces. Thus
of longe tyme this gorgyouse sighte
delyted excedyngely the kynge and
his lordes and ladyes, tyll at laste a
mery felowe byngynge preyly in
his bosome a good sorte of nuttes,
dyd caste theym in the floore among-
ges the maskers. Here forthwith the
apes so soone as they sawe the nut-
tes, forgettyng theyr daunsynge
beganne to shewe what they were
and of daunsers retourned in to
Apes, and tearynge asunder theyr

L. iiii.

vi.

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bisours and maskynge apparell
skambled and went together by the
eares for þ nattes not without great
lawghyng of the lokers on. It is to
be feared that at this day there be in
Chrystendome many apes (that is to
say counterfeiteres which by a greke
word we commonly call hypocrites)
decked in purple badges and cog-
saunces, that is to wit, whiche beare
outwarde signes & badges of greate
sanctunoye as though they were
lambes but inwardly they be rauen-
nouse wolues.

Artem quæuis alit regio.

Art of kunnyng every countrey nou-
rysheth, that is to say, kunnyng men
and suche as haue any facultie of
science, whether so euer they goo: they
shall lack no liuyng. Cunnyng (they
say) is no burthen. It neither can be
taken

O R A D A G I E S .

taken from the by theues, and into
 what parte of the world so euer thou
 goest, it foloweth the. **S**uetonius
 wyrteth that it was shewed before
 vnto the emperor Nero by his astro-
 nomers that the tyme shulde come
 whē he shuld be put out of þe empire
 by reason wherof he gaue himselve
 moche the more egerly vnto þe studie
 of Musicke in so moche þe he became
 very excellent, & then he was woulte
 to haue oft in his mouth the said pro-
 uerbe. And he esteemed it the fowlest
 reproche that coulde be vnto him to
 be called an euyl harper or player v-
 pon instrumentes. The same thyng
 also (as in my fyrste boke is mencio-
 ned) did happen vnto Denise kyng
 of the Syracusans, which after that
 he was thrust out of his kyngdome,
 came to Cozynthe and there did sett
 vp a schole & taught childern letters
k. v and

P R O V E R B E S

& musicke. For this cause amonges
the Greakes is art or künynge called
the port or haue of necessite vnto me
mortall, & is to say, the onely refuge
in pouerty. Wherfoze so many as be
wise, though they haue abundāce of
worldly goodes for the tyme present,
yet let them not neglect honest artes
neither yet be recheles i byning by
their childre, & putting the to lernig,
or some facultie, wherby yf fortune
fayle they may yet get them a liuing

Omnium rerum vicissitudo est.

There is an alteratiō of all thynges
This sentēce of Terence signifieth
That in humayne thynges nothyng is
ppetual, nothing stable, but al thin-
ges passe & repasse euē like to the eb-
byng & flowynge of the Ocean see.

Iucunda vicissitudo rerum.

Chaunge of thynges is pleasaunte.
Where varietie of thynges is not
mans

OR ADAGIES.

mans mynde anone shall waxe wey
and dull. For assuredly suche is the
nature of thinges, so great lothsome-
nes there is of mans sense and appe-
tite that nothyng can be so swete but
shalbe lothed and abhoyred yf it be
any longe whyle vsed. Nothyng is
so galaunt, so excellēt, that can longe
content the mynde. And therfore the
poet Iuuenal writeth very hāsemly
voluptates commendat rarior vsus
that is to wyt, A seldom vse of plea-
surs maketh the same the moze plea-
sant. Shyft & variētie hath so great
force in euery thing & by reaso of the
newnes, otherwhyle thinges that be
not al of & best do please mē very wel

Nosce tempus.

Knowe tyme. Opporunitie is of su-
che force that of honeste it maketh
vnhoneste, of damage auantage,
of pleasure greuaunce, of a good
turne

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turne a shrewed turne, and contrary
 wyse of vn honest honest, of auan-
 tage damage &c. and bryfly to con-
 clude it permuteth the nature of all
 thynges. This opportunitie or occa-
 sion (for so also ye maye call it) in a-
 uenturyng and finishyng a busines:
 Doubteles beareth the chief stroke, so
 that not withoute good skylle the
 paupers of olde tyme counted it a di-
 uine thyng. And the picture of it in
 this wise they described. They made
 her a goddesse standyng wth fethered
 feete vpon a whele and turnyng her
 selfe aboute the cercle therof moste
 swyftly, beyng on the fourmer part
 of her hed all heare & on the hynder
 parte balde, so y^e by the fore part she
 may easely be caughte, but by the
 hynder parte, not so.

Male paria male dilabuntur.
Evill gotten, evill away. It is com-
monly

OR ADAGIES.

monly seen by the hyghe prouidence
of god & goodes vnlaufully gotten
banish away, noman knoweth how.

*Occultæ musices nullus
respectus*

Musyck hyd is vntregarded. Haue a
man neuer so excellent lernynge oz
knowlege in any feate, yet yf he be
not knowen, he is had in no pryce. A
lyke thyng is rad in Ecclesiastico
cap. xx. Of wysdome hydde, and of
treasure cast in a cozier commeth no
profite.

Vna hirundo non facit ver.

It is not one swalow that byngeth
in, somer. It is not one good qua-
litie that maketh a man good. Swa-
lowes be a token of the begynnyng
of somer yet one swalow is no sure
token. So of all other thinges.

Nequalem

PROVERBES

Aequalem tibi vxorem quere.

Seke the an egall wyfe, that is to
wytte, one that is not aboue thyne
estate.

*Altera manu fert lapidem
panem ostentat altera.*

He beareth a stone in the one hande,
and bzeade in the other. Suche per-
sons be in Englande not a fewe.

Bis dat, qui cito dat.

He gyueth twyse, that gyueth by
tymes. He that dothe a man a good
turne quyeckly and without delaye,
doth hym a double benefyte.

Honos alit artes.

Honour nouryssheth oꝝ maynteineth
kunnyng. Be a man neuer so excel-
lent

OR ADAGIES.

lent in any science or feate, yf he be
nothyng promoted or set by, anon
he is discouraged, yea and all they
that be studentes of the same, be in
lyke wyse dyscouraged. On the con-
trarye parte lette cunnyng persons
be had in honest reputation and be
worthily preferred, anon ye shall se
bothe theym and other by theyr ex-
ample contende and stryue who may
excelle other.

Multis ictibus delicitur quercus.

With many strokes is an oke o-
uerthrowen. Nothyng is so stronge,
but by lyttell and lyttell it maye be
brought downe. Wherfore yonge
men ought not to be dyscouraged by
the greatnesse of an enterpryse, so it
be honest, for by contynuaunce, seme
it neuer so harde, it maye be reclay-
med and overcome.

Diues

PROVERBES

Diues aut iniquus est aut inis
qui hæres.

A ryche man is eyther wicked oz a
wycked mans executour oz heire.
This prouerbe S. Hierome himself
bseth How true it is not only exper-
ence teacheth, but our leder and ca-
pytaine Chryste also in his doctrine
declareth vnto vs whiche bicause he
wold fraye vs from þe wicked Ham-
mon sayth that a camell shall soner
go thzough a nedles eye, then a riche
man entre into heuen. Meanyng
that it is excedyng hard for suche as
flowe in wordly goodes to haue a
mynd vntangled with the same, and
so to beare themselves vpright to-
wardes god and man. yet I woll not
gaynsay but a mā may be ryche and
not put his cōfidēce in his riches as
Dauid Job, Abraham and many o-
ther Patriarches were.

Satiū

OR ADAGIES.

Satius est recurrere, quam
currere male.

Better it is to runne backe agayne,
then to rûne forth amysse. Many be
either so shamefast, or els so stiffe in
theyr owne opinion & they had leue
runne forth styll in errour and out
of the wey, then to apply themselves
to better & moze holsom counsailes.

Merx vitronea putet

Profered ware synketh. Seruyce
that is wyllingly offered is for most
parte to be suspected.

Annoſa vulpes haud capitur laqueo

An olde foxe is not takē in a snare
Long experience & practiſe of wily &
ſubtile felowes maketh that though
in dede they be great iuggelers, diſ-
ſemblers and, pryue workers of falſe
A. hode

PROVERBES

hode yet they can not easely be taken
in a trappe.

Summum ius, summa iniuria.

Extreme lawe is extreme wronge.
This is to saye, then mooste of all
men swarue from ryghte and equi-
tie: when they mooste superstitiously
sticke to the letters of lawes not re-
gardynge thintent of the makers.
For this is called summum ius, that
is to saye, the extremitie or rigoure
of the lawe, when all the stryfe and
contention is of the wordes of the
lawe without anye respecte to the
meanyng and purpose of the lawe
makers. This fondnes of some
superstitious lawyers doth Marke
Tully copiously and pleasauntely
allude in his Oracion for Murena.

OR ADAGIES.

Vir fugius & denuo pugnabit.

A man that fleeth woll also fyghte
agayne.

Bonę leges ex malis moribus
procreantur.

Good lawes be gendred of euill ma-
ners. Lawes (as testifieth thapostle
Paule) be not made for the ryghtu-
ouse persons, but for hozemongers,
aduowtrers, theues, traytours, man-
sleers, and suche other. If all were
good we shulde nede no lawes.

Corrumpunt mores bonos
colloquia praua.

Naughtye communications spyll
good maners. This prouerbe decla-
reth that commonly we proue suche
as they be with whome we be con-
uersant.

Lill.

Magi-

P R O V E R B E S

Magistratus virum indicat.

Authozitie declareth a man. The meanynge of this prouerbe is this, that in a priuate lyfe, where no rule is bozne, a mans disposition & manners be not espyed. But let hym ons be put in office and authozite, so that in maner he maye do what hym lusteth: anon he sheweth hymself what he is. Epaminondas properly turned the prouerbe the contrary waye. For when the Thebanes of spyte had put hym to a very vile offyce in the citie, he despyseth it not, but with suche diligence executed the rowme, that where as befoze, it was counted an offyce skace honeste, nowe it was had in hygh reputation. And to suche as meruayled why he wolde take so dysworthyfull an offyce vpon hym, he answered in this wyse,

Not

OR ADAGIES.

Not only a rowme oz office declareth
the man, but a man declareth the of-
fyce.

Conscientia mille testes.

The conscience is a thousande wyt-
nesses. Nothynge so moche accuseth
a man, as his owne conscience.

Festina lente.

Make slawe haast, oz haast slawly.
This is as moche to saye as temper
thy haast with slawthe. If ye lyst to
knowe moze of this prouerbe mozte
wozthy continually to be bozne in
mynde, reade the Chiliades of Cras-
mus.

Difficilia, quę pulchra

Harde oz difficile be those thynges
that be goodly oz honest. This sen-
tence of the wyse man Solon decla-
reth vnto vs that the waye of hone-
ste, of vertue, of renowme is vnea-
sye, paynesfull, ieopardouse, harde.

A.iii.

Which

P R O V E R B E S

whiche thinge also teacheth vs our
Guyde and sauour Christe sayenge
that narrowe is the waye whiche lea-
deth to lyfe. Wherefore let not the
difficultie or hardnes of the thynges
withdrawe vs from honeste enter-
pryses.

Nemini fidas, nisi cū quo prius mo-
dium falis absumseris.

Truste no man oneles thou haste
fyyste eaten a bussell of salte with
with, Without sayle it is harde at
this daye to mete with one whome
thou mayste truste in all thynges.

Multas amicitias silentiū dirimit.

Silence breaketh many frend-
shypes. This adage amonisheth vs
that with ofte accompanienge, and
frequent speakynges vnto, familia-
rities & frendships be both gotten &
meynteyned, & agayne in absence &
leauyng of, they be cōmonly broken.

Quod

OR ADAGIES.

Quod in animo sobrii est, id est
in lingua ebrii.

B

The thing that lyeth in a sobye mā's
harte, is in the tongue of the Drons
karde. Drunken folke can kepe no
counsayle. Wherefore it is wysdome
both to kepe thy self from that vice,
lest thou vtterest in thy Drunkennes
the thyng, that afterwarde shall re-
pent the, and also not to kepe compa-
nye with suche nor to disclose thy
hart to them that be subiecte to this
foule vice, lest they happen to turne
to the displeasure.

Occasione duntaxat opus
improbitati.

Lewdnes lacketh but occasion. Wic-
ked and vngodly persons maye well
for a tyme dissemble, but when any
occasion is gyuen them: forthwith
they appere in theyr likenes, & shewe
themselves what they be.

A. iiii. Ama

PROVERBES

Ama tanq̄ osurus, oderis
tanq̄ amaturus.

123
Loue as in tyme to come thou shuldest hate, and hate as thou shuldeste in tyme to come loue. Forasmuch as there is no man, be he neuer so moch thy frende, but maye be thy foo, and agayne, no man be he neuer so moch thy ennemye, but hereafter maye chaunce to be thy freende: It is the propertie of a prudent and wyle mā, so to tempze his affection aswell in loue as in hatred, as he susteyne no incōmoditie by the same. To this prouerbe agreeth also this common sentence. Ita amicum habeas, posse vt fieri inimicum putes. that is to saye, So vse thy freend, that thou thynke he maye be thyne ennemye. Now though christianitie requireth of vs a perfectte loue of our neyghbour and forbyddeth all suspicions
pe

OR ADAGIES.

yet we are not by the same commaſſed to communicate our ſecrete counſayles and thaffections of our hart, to all men alyke. And agayn though we ought to hate no perſon no not our moſt bytter enimies, yet the frailtie of mans nature is ſo greate, and thoccafions be ſo many on both parties to be gyuen, that a man oughte in this caſe to diſtruſt hymſelfe, and as he oughte in thynges not procedynge accorſynge to his deſpyre lōke and hope for better, ſo it is wylſdome in proſperitie when all is as thou woldeſt haue it, to feare and ſuſpecte the worſte.

**Ignis, mare, mulier,
tría mala.**

**Fyre, See, woman, thze euyls. what
thynge is moze daungerouse then
fyre: what moze perilouse then the
see: and what moze cōberouse then**

L. v. 8

femina, flāma, fratru, tria dāna noxia
Vocantur.

PROVERBES

Chetwed wyfe:

Exercitatio potest omnia.

Exercyse can byyng to passe al thynges. Nothynge (sayth Seneca) is so difficile and harde but mans mynde can ouercome it, and continuall practisyng byyng it into an acquayntaunce. There be no affections so wyld, so vntuly, but disciplyne and awe maye tame them. What thyng so euer the mynde commaundeth she obteyneth. Some haue accustomed them selues neuer to laughe. Some haue forbydden them selues wyne, some bodily lust &c.

Fallacia alia aliam trudit.

One disceyt dysceyeth out an other. As we se one nayle dysceyeth out with an other nayle, so many tymes one craft and gyle expelleth an other.

Sera

OR ADAGIES.

Sera in fundo parsimonia.

It is to late sparynge at the botome
This sentence of Seneca is wor-
thy to be wyrtten vpon the doze of all
stooze howses, of all coftynghouses,
vpo all kaskettes, al vessels of wyne
oꝛ suche lyke thynges. It admonys-
theth vs to spare by tymes and not
to folowe the common soꝛte of these
prodigall yongkers, whiche when
theyꝛ landes and goodes be fallen
into theyꝛ handes thynke there is no
botom of theyꝛ fathers bagges and
cofers noꝛ no boundes of theyꝛ lan-
des.


a good
sentence

Amicus magis necessarius, q̃
ignis & aqua.

A freed is moze necessarye than
eyther fyre oꝛ water. Assuredly
howe

PROVERBES

how necessarte, trustie, and faythful
frendes be: is then at laste knowen,
when a man hath nede of theym.

There is no person, be he neuer so
ryche, neuer soo myghtye, neuer so
moche in his princes fauoure, yea
thoughe he be hym selfe a prynce, a
kyng, a kezar, but nedeth the ayde
office & seruice of frendes. For lyke
as without fyre and water mans life
can not consiste, so neyther without
the vse, familiaritie and seruice of
familiaris, whome the Latines euen
for this selfe cause calle necessarios,
and amitie or frendshyppe they call
necessitudinem. Wherfoze the pro-
uerbe meaneth that two of the gret-
test comodities that can be are gathe-
red of frendshyp, that is to wit, plea-
sure & profite. For there is nothyng
neyther moze delectable or cherefull
then is fyre, neyther moze profitable
then

OR ADAGIES.

is water.

Quam quisq; norit artē, in
hac se exerceat,

Let euery man exercyse hym selfe in
the facultie that he knoweth. Let the
kobler medle with clowtynge his
neighbour's shoes, and not be a cap
taine in a felde, or medle in matters
concernynge a common wealth. Let
them iudge of controuersies in the
chrysten religion, that be lerned in
the same, and not euery Jacke plow
man.

Iniquum petendum, vt
equum feras.

Aske that is vnrasonable that thou
mayste beare awaye that is reasona
ble. If thou wylte begge an ooke of
thy frende, aske twentye or an hun
drieth ookes. This craft oure mer
chaunt men & other that sell what so
euer wate it be, knowe well ynough.
For

PROVERBES

For yf thou cheapest any thyng of them, forthwith they will not be ashamed to aske double or treble the price of it. If they do it bycause the cheaper shulde be the more willynge to giue the reasonable and due price, it maye perchaunce be suffred, but yf they do it of a mynde to circumuent and deceyue the ignoraunt and simple persons and to make them to beleue that the thyng is of moche more value then in dede it is, suerly the craft is deuelyshe, intollerable, and farre vnmete for chrysten personnes

Quot seruos habemus, totidem habemus hostes.

Loke howe many bondmen we haue and so many ennemyes we haue.

Euery man naturally desyreth to be at lybertie, and therfore he can not but hate in his harte, those that kepe hym

OR ADAGIES.

hym in bondage. And this is the cause why also tyrānes that of their subgiettes make bondmen be so abhorred, so detested & cursed of them & at laste they conspyre all togyther to expulse them, as infinitz examples in Cronicles do testifie.

Optimum est aliena insania frui.

It is beste to vse an others mannes madnes. Now we vse, enioy, or take the commoditie of other mennes madnes, when the thynge that other men do rashely or folishly, we apply to oure profytte, pleasure, and commoditie.

Ingens telum necessitas.

Necessitie is a sore weapon. This prouerbe is diuerse wayes to be vnderstood.

Iucundi

PROVERBES

Iucundi, acti labores.

Labours ones done, be swete. Assuredly this is naturally ingrauen in euery mortal person, that after paynfull labours and perylls the remembrance of the same is vnto hym ryght pleasaunt.

Homo bulla.

Man is but a bubble or bladder of the water, As who shuld say nothing is more fraile, more fugitiue, more sightly than the lyf of man.

Furemque fur cognoscit, & lupum lupus.

The thefe knoweth the theife, & the wolfe the wolfe. One false harlotte sonest knoweth an other.

Anteq̃ incipias consulto, vbi consulueris, mature facto opus est.

*Homo bulla. nihil fragilius. Nil est
nihil maius q̃ q̃na vita hominis.*

OR ADAGIES.

Multæ manus onus leuius
reddunt.

Many handes make the burthen
lyght.

Sine Cerere & Baccho friget
Venus.

Without meate and drinke the lust
of the bodie is colde. The best waye
to tame carnall luste, is to kepe abste-
nence of meates and drinckes. Ce-
res amonges the Danymys was ta-
ken for the Goddesse of corne. Bac-
chus for the god of wyne, and Ve-
nus for the goddesse of loue.

Egroto dum anima est,
spes est.

The sycke person whyle he hath lyfe
in hym he hathe hope. So swete a
thyng is lyfe,

M. II.

Post.

PROVERBES

Hostimentum est opera pro
pecunia.

Seruiſe is an acquittall for money.
He þ for my ſeruiſe or trauell giueth
me money, is recōpenſed I owe him
nothyng. Hys money is no better
then my ſeruiſe.

Nec omnia nec paſſim nec
ab omnibus.

Neither all thinges nor in all places
nor of al me. This pꝛouerbe teacheth
vs that in takynge of rewardes we
ſhewe our ſelfe not only ſhamefaſte
but alſo circumspecte. For there be
ſome thinges, which it is not ſeeming
for a man to take. There is alſo a
place, & tyme, when it were moche
better for one to reſuſe the gyfte that
is offered then to take it. And agayn
there be ſome of whome it is no ho-
neſtie to receiue any gyfte.

Tempus

OR ADAGIES.

Tempus omnia reuelat.

Cyme discloseth all thynges. No-
thyng is couered but shall be reue-
led, nothyng is hyd that shall not be
known, sayth Chryste.

Quo semel est imbuta recens serua-
bit odorem, Testa diu.

A vessell woll kepe longe the sa-
uour wherwith it is fyrste seasoned.
For this cause Quintilian counsay-
leth vs forthwith euen frome oure
youth to lerne the best thynges, syth
nothyng stycketh more fastly, than
that, that is receyued and taken of
pure youth not yet infected with per-
uerse and croked maners or opiniōs.

Nemo mortalium omnibus
horis sapit.

No man in the worlde is wyse at all
howres. It is onely belongynge to
God.

OR ADAGIES.

things that shape them this fortune, that is to saye, that cause them
yther to be sette forward or backward, eyther to prosper or not to
prosper.

Dies adimit ægritudinem.

Time taketh away greuaunce.
There is no displeasure so greate,
no hatred so impotent, no sorowe so
immoderate but time asswageth it.

Ne puero gladium.

Committe not a swerde to a chylde.
Who so euer putteth a chylde, or a
folyshe and ignoraunte personne
(whiche in dede dyffereth nothyng
from a chylde) in authoritie and of-
fice comitteth a swerde to a chylde.

¶ iii.

¶ iii.

P R O V E R B E S

All be it I studie in these prouerbes
 to be shorte, yet it becommeth not in
 an English man and the kynges ser-
 uaunt to passe ouer with silence the
 thyng that Erasmus beyng a stra-
 nger vnto vs vouchesaues here to re-
 corde of the most prudent and excel-
 lent prince kyng Henry the. vii. fa-
 ther to our most dread souerayne lord
 that now is. This excellent kyng
 (sayth Erasmus) beyng a pryncce of
 a very sharpe iugemēt and also one
 that had a wonderfull grace in gy-
 uing of wittie & quicke aunsweres,
 when on a tyme h^e hadde herde a cer-
 tayne doctour of diuinitie preache
 whiche was one of the secte of those
 that they calle mendicaunt fryers, &
 the fryer had spent his hōle sermon
 in ragynge out with open mouth
 lyke a madde man agaynst the lyfe
 of princes (so: there be some that by
 this

OR ADAGIES.

his way seke to gette them a name)
was asked how he lyked the fyers
chynge: Truly, q the kynge,
he thought that a naked sword was
comytted to the handes of a madde
man.

Vulpes nō iterū capitur laqueo.
The fore is not estsones taken in a
snare. He that wyle is, woll not the
seconde tyme stumble at the same
stone.

Mendici pera non impletur.
A beggers scryppe is neuer fylled.
They that haue a beggers hart, the
more thou gyueste them, the more
woll they craue.

Simiarū pulcherrima deformis est.

The fayrest of Apes is fowle.
That that of the owne kynde is vn-
onest, can not be honest. To be a
beude, to be an harlot, is vnhonest

M. v. of

PROVERBS

of the selfe nature, wherfoze in what
so euer person it be or after what sort
it can not be made honest. Simpla-
bly it is to be iudged of all other
thynges,

Exiguum malum ingens bonum.

A lytle euyl, a great good. Of a ly-
tle incommoditie and labour others
whyles is gathered most greate and
hyghe comoditie. To this agreeth
the excellent sentence of *Solonius*
that *Julius Celsus* remembreth in
his. xvi. booke, whiche is this.

If thou do any honest thyng with
labour, the labour goeth awaye, the
honestie remaineth. But yf thou
do any dishonest thyng with ple-
sure, the pleasure goeth awaye,
dishonestie remaineth.

Agua

STC 23711a The Garden of Wysdom
23713 The second Booke

Before this volume was taken apart for rebinding (by R. Lunow) it was in calf of ca. 1800, the boards detached, backstrip damaged. While it was in sheets I collated it as follows:

23711a: E5-8, F⁸(-F8). The title, being a facsimile, is not included in this collation. F1 and F5 are signed E1 and E5.

23713: A-C⁸ D⁸(-D8) E⁸(-E1)
F⁸(-F1) G-L⁸ M⁸(-M1,6,7,8).

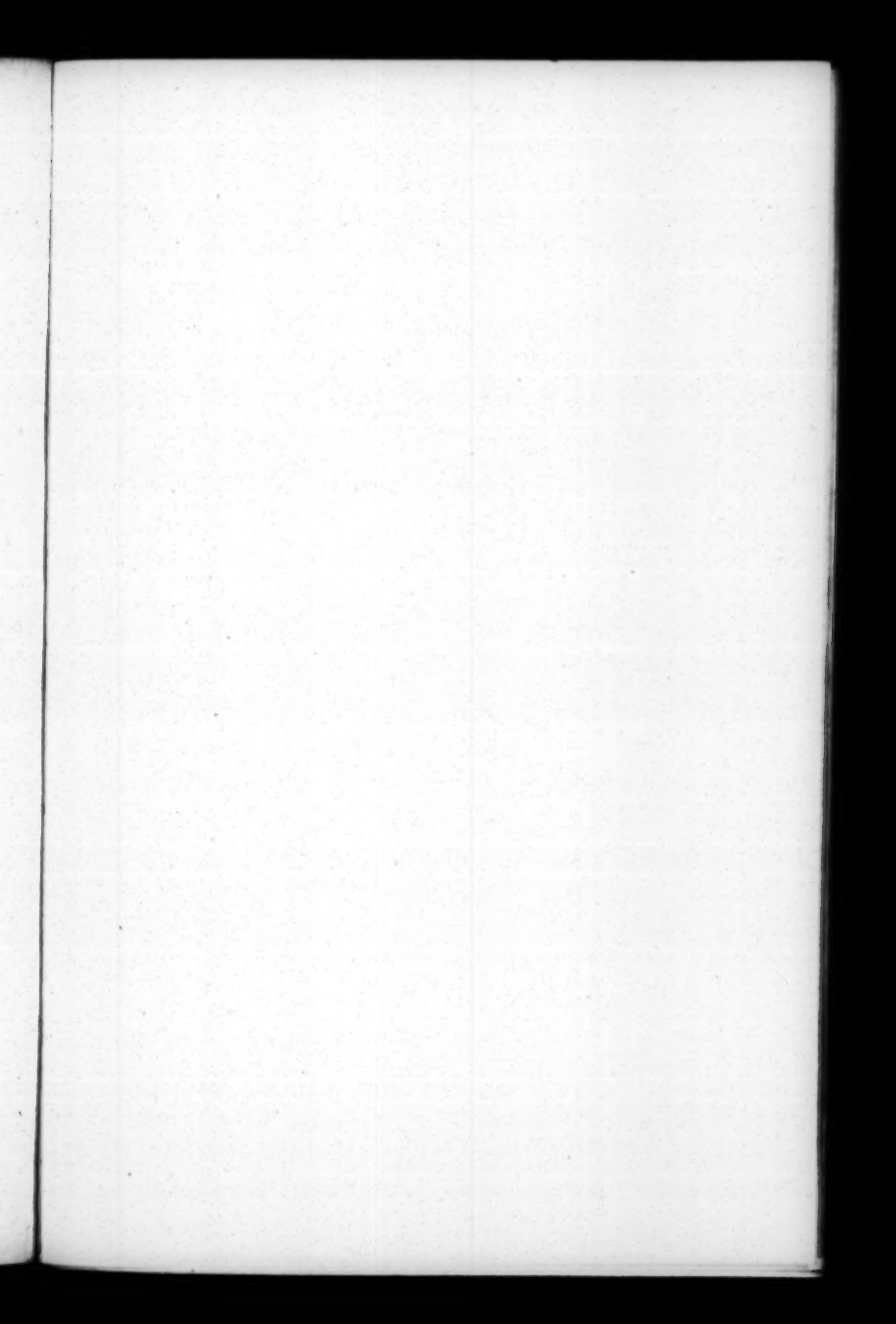
All outer pairs of leaves (\$1:8) were inconjugate (though apparently once conjugate) except G1:8, likewise D2:7, G2:7, I2:7, L2:7, L3:4, and M4:5.

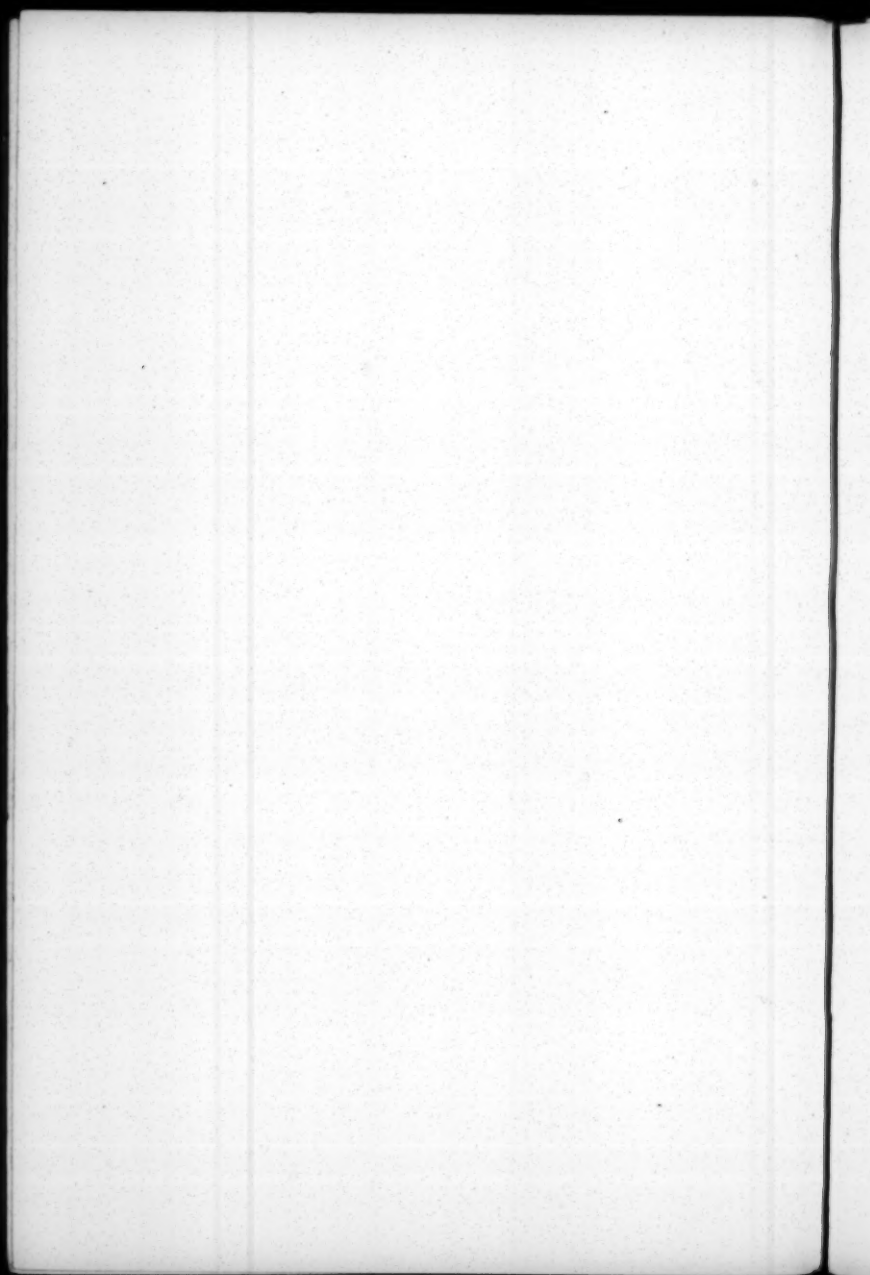
20 Au 62

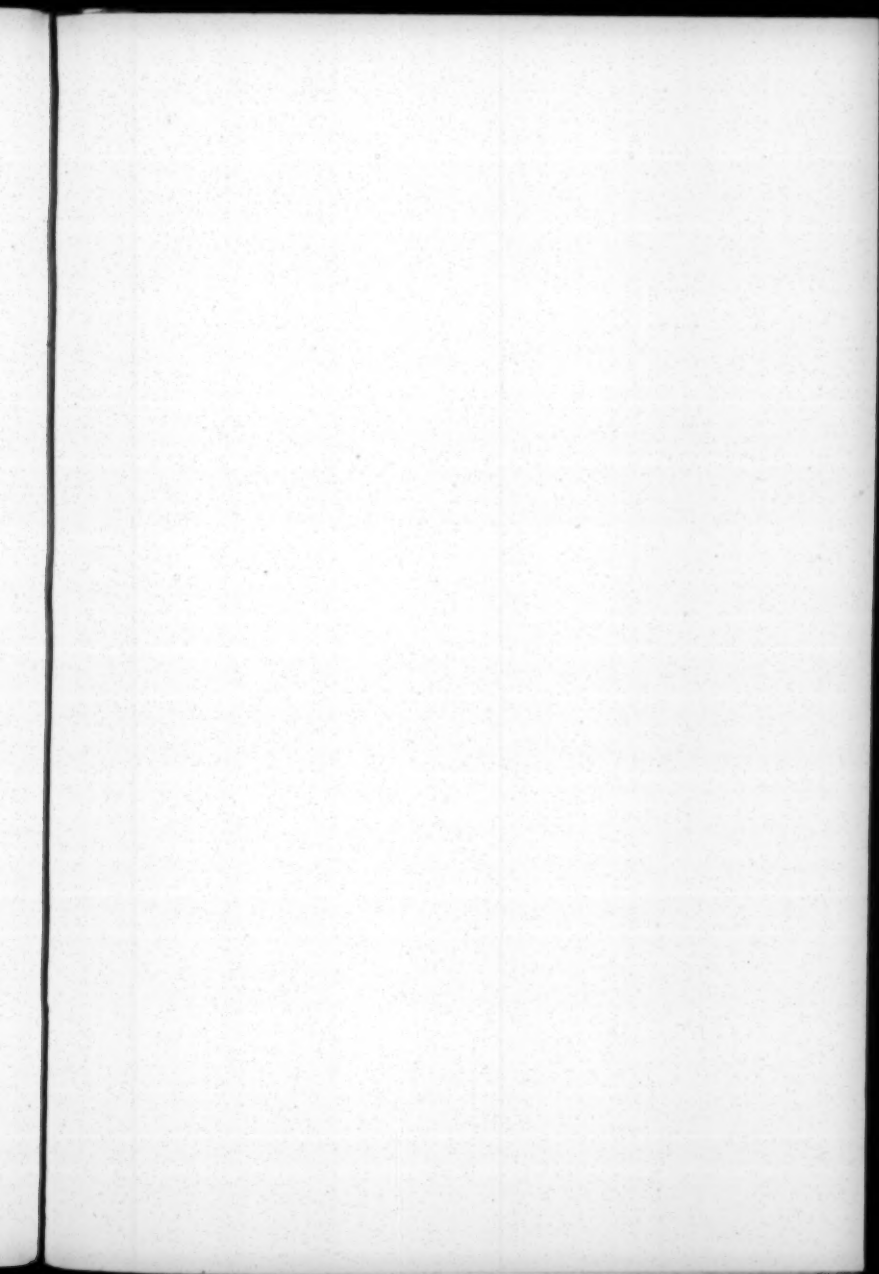
lms

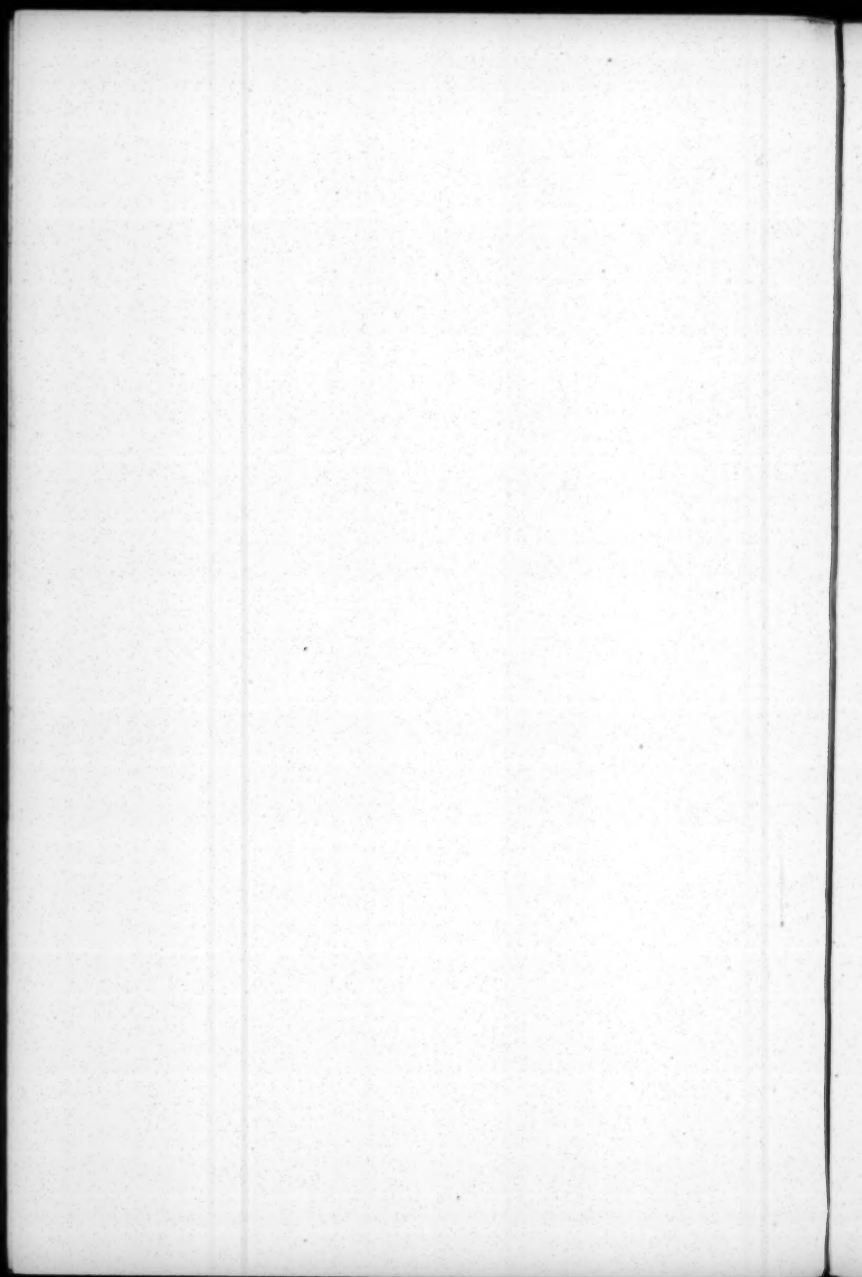
Not the same handwriting.

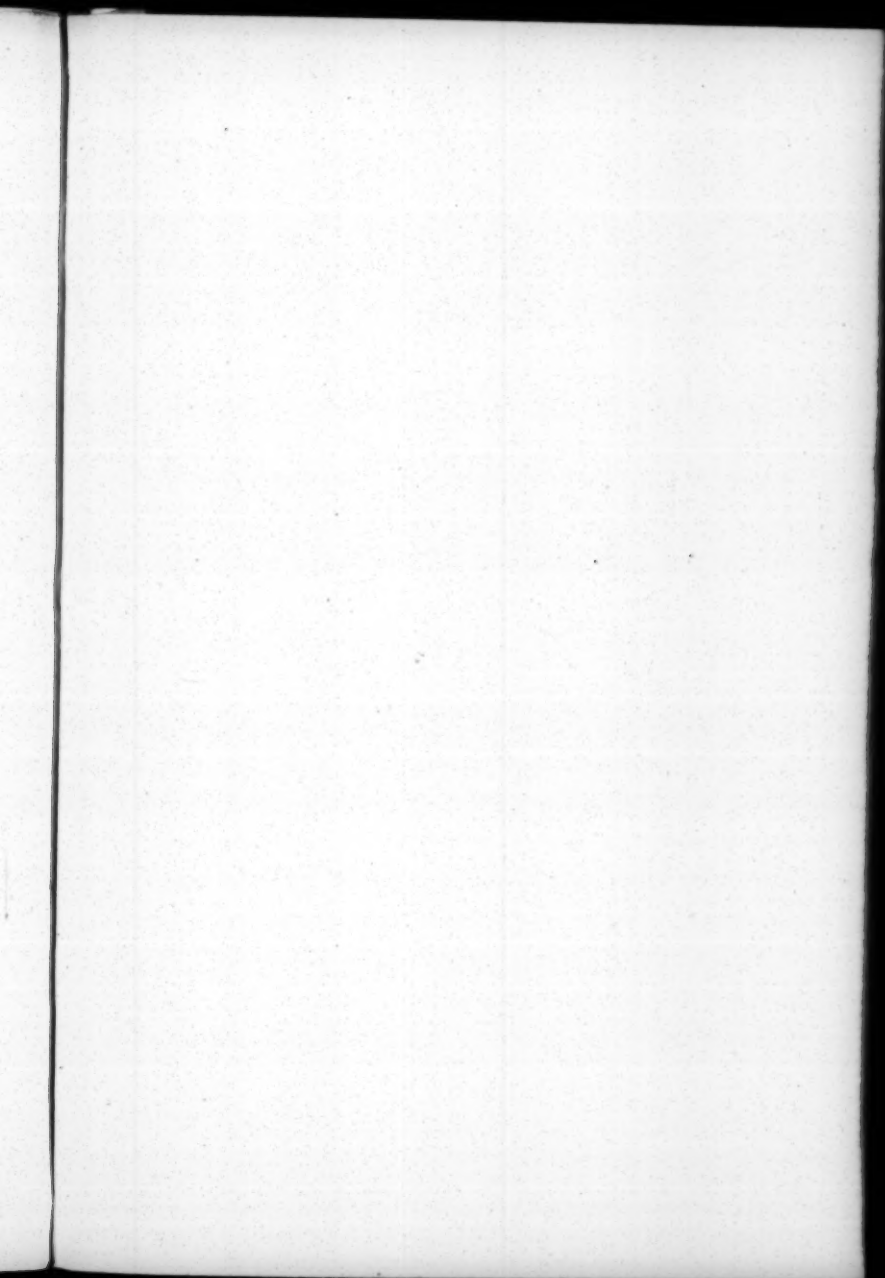
CSJ

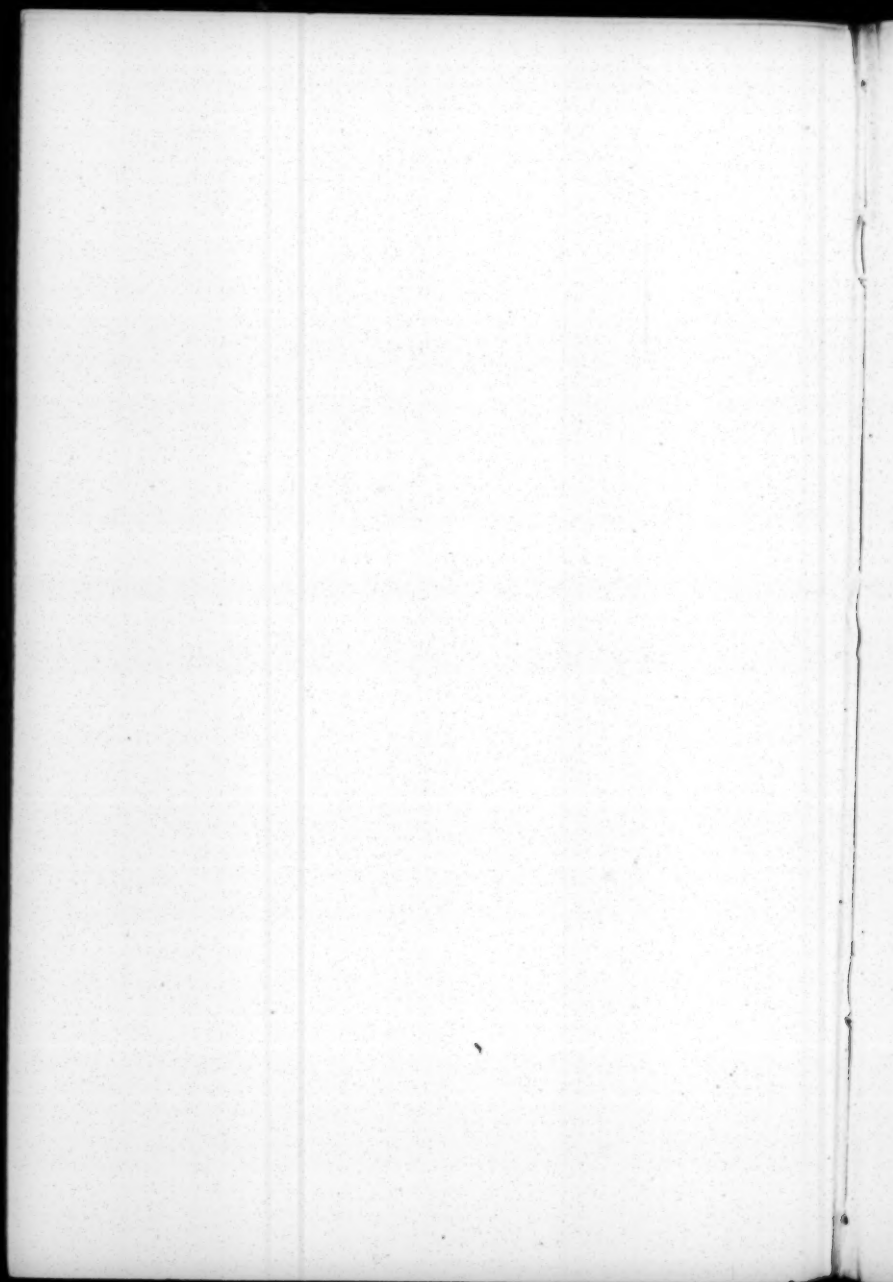












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